23/832

TO

VISCOUNT HALIFAX

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My dear Lord Halifax,—I have offered these two small volumes to you, because of the unique quality of the affection which you had towards Hugh Benson in both parts of his life. He on his side had for you a devotion and a veneration which I could not mistake. It was a pleasure, then, to link your names in dedicating these books to you.

You will certainly not forget that they do contain *notes*; no more. But if they lack, in consequence, finished literary style, perhaps the spontaneous expression of his personality reveals itself all the more clearly. Since, too, the sermons are in the main devotional, not dogmatic, many a word or phrase may seem theologically less well-chosen, though the substantial scheme of his theology can be watched, in them, growing ever more firm and more compact. Thus, despite their incompleteness—much more material was destroyed or has been set aside—they have a true value as a psychological document.

In fine, Hugh Benson stamped his personality on all that he touched. I have hoped, then, that for some few, that personality will reveal itself in these relics, and re-create, in a ghostly way, something of what they experienced by association with the living, speaking man. For others, these notes may compose, as it were, an informal meditation book, and for that very reason I have not hesitated to allow numerous repetitions of certain themes and even phrases to remain—as of the *sacramental*, or *personal* character of a true religion. For in this manner, to a brooding mind, what Benson believed to be deepest and most powerful will disengage itself the more surely. And after all, no one is likely to read these pages just for entertainment.

I have added or corrected as little as I possibly could: often, I have not even filled out incomplete quotations. Devout readers will soon know what composed Fr. Benson's not very large repertory of 'texts,' or will be content to look up the reference.

His best Catholic work was, of course, developed and published in book form. A certain amount of material, however, Catholic and Anglican, remains, which may later on be published in a third volume of 'Notes.'

You will let me add to this the expression of my own not recent gratitude and devotion.

C. C. MARTINDALE.

OXFORD.

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I. ADVENT

I. DEATH

LUKE xii. 20: But God said unto him, Thou fool, this night thy soul shall be required of thee.

Introduction.—1. This is one of the sentences that need no explanation to show their solemn tragedy (*cf.* It had been good for that man . . .[1]). He said, 'Soul . . .' But God said, 'Thou Fool . . .'

We might have expected such a word to a blasphemer, a drunkard, a miser; but he was none of these—not even a miser. He meant to spend his money; to be easy and comfortable. All it was, was that he forgot he had to die—did not look beyond this world. He thought his soul could be satisfied—'Soul'—'Thou Fool.'

2. Advent brings a message of Four Last Things. Let us think of death now. We *must* have to do with three. All of us with Death and Judgment—and then a choice, which we are making now, between Heaven and Hell.

I. WHAT IS DEATH?

(*a*) Absolute universal eternal loss of earthly things. All the things I value—my house, my money, my books, furniture, pictures—I go out without anything at all.

(*b*) My body disappears. The body I take such pains with—to keep healthy—good-looking—that I dress up—spend my money on. The body that I sin with—tongue—hands—feet—that is all left behind; and I go out bearing the guilt of those sins upon me—'carry nothing away but my character.'

[1] Matt. xxvi. 24.

(*c*) The passage of soul to eternity. That passing bell —another soul going with its burden—leaving everything. What is the state of that soul? distorted with passion —dead and cold—purified—forgiven—at peace with God and self? Say, 'Wash it, I pray Thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world.'

II. 1. It is Certain.

(*a*) Revelation tells me I must die—'It is appointed unto all men once to die'[1]—Bible full of warnings.

(*b*) Reason—What is born must die. Corruptible seed cannot be eternal.

(*c*) Experience—Those I have known. We have watched men once strong passing downhill—dead. Not one of us here was alive one hundred years ago—not one will be alive one hundred years hence.

(*d*) Instinct—I feel the seed of death—feel my heart beat—lungs breathe; if either stopped it would all be over. I know in myself it cannot go on for ever.

There the great archway looms before us—our road leads straight. Those gates, black and heavy, will turn on their hinges—and I, I who speak, you who listen, will pass through.

2. All Circumstances are Uncertain.

(*a*) *When?* To-night—a week—ten years—I do not know—God knows. There will come a day when the sun will rise for the last time for me.

(*b*) *Where?* In the house I am living in, or another—or the street, or the railway train—God knows. There exists somewhere in the world a spot of ground where I shall die.

(*c*) *How?* Long agony—short, painless illness—conscious—unconscious—as they look on, 'Poor Fellow!'—accident—a shout—a cry—a crash—and I shall be dead —God knows.

[1] Heb. ix. 27.

(*d*) *In what state?*

In deadly sin—blaspheming in pain—dead in coldness—like an animal—ninety-nine out of a hundred die quietly;

or presumption — 'done nothing wrong — not ashamed to meet my God—if any is saved *I* shall be';

or humble penitence—'Lord, I have sinned—I have done those things . . . left undone—no health in me.' 'Ah God! let me die a penitent.'

III. It is certain that we shall die—uncertain when, where, how, or in what state.

I am not trying to preach a sermon, I am simply telling you what you know perfectly well already; but it is too hard to make it *real* to ourselves. How different our life would be!

(Old hermits with skulls before them are called morbid and gloomy—but they were wiser than we are—we always try to forget it—God mercifully does not let us altogether. It is a mistake on the right side to think too much of it.)

Now what are we going to do?

I will not speak of gross sin—your conscience tells you of that louder than any sermon. It was not of a gross sinner that God said 'Thou fool.'

But, where are your plans laid for? As you sit alone, or lie awake at night, do you make plans for this world only, or do you remember death? Made your money—or trying to make it? Sin of the North of England—'And after that . . .'[1]

II. JUDGMENT

HEBREWS xiii. 17: As they that must give account.

Introduction.—Death last time—Its certainty—Judgment no less certain—Revelation tells us so . . . once to die, and after that the Judgment.

[1] He refers to the story of St. Philip Neri's penitent, to whose exposition of each stage of his projected career the saint interposed: *And after that?* The final asking of this question is said to have converted the young man.

Reason—this world is so terribly unequal—there must be restitution. Innocent suffer—guilty go free. Even heathen nations have seen that there must be a judgment finally.

Instinct—That sin in your past life went rippling on, causing endless sin and sorrow. You do not need me to tell you that God has not forgotten.

The main idea of Judgment is 'rendering account.'

I. We Render Account for:

(1) *Truth that we have received.*—All of us have received the Christian Creed—said it to-night. Now some regard the Creed as something to which we have to assent and which we have to know for salvation.

Some dislike the Athanasian Creed for that reason—I can't understand it all—how then can I assent to it?

But the Creed is not like that. No theological examination at Last Day—it is a Revelation of God—facts about God—and we are meant to use them. Some rebel against the Creed saying, 'What we *do* matters—not what we *believe.*' But what we believe inspires what we do.

E.g. Three Persons: Made me—Redeemed me—Sanctified me.

Made me—therefore I belong to Him.

Redeemed me—therefore I belong to Him. He has paid the most infinite price of Himself.

Sanctified me—therefore I belong to Him—inspires—helps—dwells in me.

We have to render account of this. What difference has it made in my life? Have I thought that I belonged to myself—was my own master? So with other articles of the Creed—*One* Church—and the truth underlying it; Sacraments and the like.

(2) *Grace that we have received.*—Sacraments: Baptism—Confirmation—Communion. What more could have been done? What have I done with these amazing gifts? By Baptism I was given the right to call God my Father. Have I behaved as His child? By Confirmation I was given gifts to help me. Communion—Jesus Christ Him-

self came to me—dwelt in me—ordinary. All the inspirations—holy thoughts—desires—hatred of sin—love of God—Holy Ghost pleading—warning—kindling—How have I used them all?

Compare my life with one who has never received sacraments, or had the chances I have had. Never been a communicant or confirmed—owing to some misunderstanding—*e.g.* a Dissenter—he puts us to shame; a Salvation Army man—his zeal—his self-denial. I often reproach myself as I pass one in the street selling *War Cry*. (For priests yet more terrible—a greater gift and greater responsibility.)

(3) *Our circumstances in life.*—Our home—parents—school—friends—books—examples—warnings. Hand of God ever about us. If another had had my chances. All those things that we call 'chances'—which really are God's Providence—born in Christian country—close to a church—faithful parish priest, etc.

Compare your life with one who has had no chance at all really. Yet how he may have struggled—conquered self. And he stands at the Judgment on the right hand—I on the left. What wonder!!

II. The End of the Judgment.

Two sentences, and only two: 'Come' and 'Depart.'

In this world we see three great divisions: Very good, very bad, and large mass of average people—but in God's eyes an invisible line runs through that mass. On Judgment Day there are only two companies. On which side am I?

Only two sentences:

Irrevocable—the very last chance. Two streams break away into eternity, and never meet (watershed on mountains).

Public.—The whole creation gathered to see: no kind of hiding or palliation. 'I was hungry, and you gave Me no meat.'[1]

Irresistible.—Cannot be avoided; God restrains His

[1] Matt. xxv. 42.

power on earth. It is unrestrained then—Free-will no longer a check. Have had our chance—resisted God: then He becomes irresistible. As we have chosen, so shall eternity be for us.

'Depart'—'Come.'

'As they that must give account.' For God's sake and your own, do not forget This!

III. HELL

Mark ix. 44, 46, 48: Where the worm dieth not, and the fire is not quenched.

Introduction.—A tremendous subject! Afraid of speaking—God guide me! And an unpopular subject. A great movement this century against Hell—'Irreconcilable with mercy of God.' How dare men talk like that? The point is, Is it revealed to us? There is nothing in the world that we do understand. 'At any rate, not the gospel of Love.' But plain words of our Lord—Text, three times repeated—'Our Lord was so tender.' Then all the more terrible that He who is all Love, who cries 'Come unto Me,' who suffered so much, should say such terrible words. Again He said, 'It had been good for that man if he had not been born.'

Again, Rebellion against the thought that people who have never had a chance should be damned—But they are *not*. We know that God willeth all men to be saved—Every man has a chance of escaping—It is those only who persist in rejecting who will go—who use free-will against God—who turn away continually.

I. What is Hell?

Our Lord speaks of Fire: not, of course, exactly *material* fire—but 'fire' gives us the best picture of what the suffering is. We shall have spiritual bodies; and there will be agony like the agony of fire. Our Lord found 'fire' the best word to use—so I too may use it. But this is not all.

(*a*) *The Absence of God.*—The one place where God is not—the place where men who have shut their hearts to God find their home. That it is possible, we know. 'Quench not the Spirit.'[1] 'Behold I stand at the door and knock.'[2] What an agony—In this world the wickedest man lives in the Presence of God—God is round him—Love of God wraps him in a mantle. All the sweet things of earth—love of home—nature—all contains God: and in Hell all these things are absent—all is darkness—despair. The life of the body is God's gift—In Hell, a death in life.

(*b*) *The Companions.*—On earth the most godless and the most miserable has one friend. Friendlessness is almost the most terrible pain. In prison many lonely men have been saved from madness by a creature—a mouse—a spider. Man's nature cries out for companionship. In Hell there is that that is worse than loneliness—every foul thing finds its home there. See the faces of lust, and degradation and passion, unrestrained. On earth there is some redeeming feature—hardly any man is all bad. In Hell there is not one ray of goodness or love—pitch black with sin.

(*c*) *The Remorse.*—The soul in Hell has seen the awful glories of God. At the Judgment she has seen the hosts of the blessed—the Face of the Lord—and now she knows what she has lost; and worse than all, one knows that it is entirely her own fault. On earth we lull ourselves—'Well, it was not my fault—I was led astray—the temptation was too strong.' In Hell the soul sees that she has had her chance—that she could have conquered, and that God had given her enough grace to win, and that of her own fault she is in Hell—'There shall be wailing and gnashing of teeth.'[3]

(*d*) *The Hopelessness.*—On earth we always look forward in hope. A dim light shining—some day I shall be happier. At least we can look forward to death—there is a chance we shall be better off. A suicide hopes that. But in Hell there is *no* hope. Hope dwells in Heaven. There

[1] 1 Thess. v. 19. [2] Apoc. iii. 20. [3] Matt. viii. 12, etc.

she sits among the blessed—there is not even a looking forward to death—there is only eternity—an unending gulf. At the end of centuries we are no nearer the end than at first.

II. Listen to the Wail of Souls in Torment.

'We were once men and women like you—we lived in God's world. We laughed and wept like you—we sinned and made new resolutions like you. We had friends—parents—homes. We saw the sunshine and snow—the fair world that God made. We were once Christians like you—we were baptized—confirmed—communicated—we heard sermons, we said our prayers—But—we lie here. Take care, take care, lest ye too come into this place of torment.'

IV. HEAVEN

Matthew xxv. 21: Enter thou into the joy of thy Lord.

I. Fellowship.

A dream of home. You were alone in the world, or at least you looked back with regret to childhood—dreamt you were in the old home—every one there—and all seemed strangely natural—lamp on table—and not one missing—dear faces. 'How is it they are all here? I thought they were dead.' You awoke—face with tears—and you carried about a joy all day. That wonderful joy is a faint reflection of one of the joys of Heaven. Fellowship with other souls—those you have loved—and those you would have loved—if you had known them. Jerusalem above—the Mother of us all. People sometimes half dread Heaven—strange, inexplicable worship—All seems new and unfamiliar—'I want the old joys.' The old joys will be there—Heaven is home—There were really jars in the old life—misunderstandings. Thank God we forget them—in Heaven the joy without the misunderstandings. (Christmas is a festival of home.)

The joy of looking back over the long day of toil.

II. Presence of God.

Beyond man's thought, 'Eye hath not seen.'[1] The unveiled Presence of God is a unique thing. We can only take glimpses of the Presence of God, filtering down through sin and sorrow; and multiply it a thousandfold. On earth we have vague flushes of joy—in perfect health—in a cleansed conscience—in sickness—when veil seems thin—moments when the whole world might cease, and we should be content.

Two points:

(1) *Worship.*—We catch glimpses of the joy of worship sometimes (in spite of our coldness)—great congregation, fervent; one spirit—one Spirit over them—Presence very near—or, a great pageant of worship—exquisite music, ritual—or, simple early Communion—still Presence of sweetness and adoration. All this combined into a glorious unity—fellowship of All Saints—with one heart directed to the great Throne and Him that sits upon it.

(2) *Love.*—On earth, again, the intense love of one human creature is the sweetest thing of all—a positive joy to suffer in the enthusiasm of that love—it folds Heaven and earth together. But in human love there is a shadow—misunderstandings creep in. The white hot cools to red—and even blackness again.

But the love of Jesus: for whom we were made! The one thing to which saints have yearned. In all their passion there is the thread, 'When shall I see Thee as Thou art?' Our sins, love of other things, incapacities, dim it; yet now and then in our communions a real ray of Divine Love seems to shine for a moment.

And He is the Saviour—The wounds shine more brilliantly than the jewels—Heart sweeter than any heavenly throne—Closer to Him than the angels, for He is not their Redeemer.

III. All this Eternal.

On earth always the brooding thought that this joy cannot last. Even in religious fervour we hear whisper

[1] 1 Cor. ii. 9.

that days of coldness will come. In human love that death will separate.

There a certainty of continuance—and increase.

Conclusion.—End with the old platitude—'Time is short—Eternity is long.'

[Added later.]

(*a*) We wonder what Heaven is like—People always interested. Let us try to conjecture, even though eye hath not seen, yet we can guess reverently from the needs of our nature. God who has given us holy desire will grant us holy satisfaction.

(*b*) But first protest against the soul-destroying optimism. Faith abroad that we shall all be happy at death—that we can believe what we like, do what we like, and shall enjoy Heaven—live to self here, and to God hereafter.

(i) Some will never reach Heaven at all. Exceedingly unlikely that all here will—the same sacred and tender lips that said TEXT also said, 'Cast ye the unprofitable servant into outer darkness. . . .'[1] Ah! do not forget that old temptation of Eden, 'Ye shall not surely die.'[2] Thousands of souls go daily to their eternal doom.

(ii) Heaven would be intolerable. We die with our sinful desires—the air of Heaven would be intolerable—'fish out of water' gasping in misery. *No.* Common-sense tells us there is an intermediate stage in which we are prepared: 'Praise be to Him . . . the eager spirit . . .' That preparation is certainly through suffering. Suffering is God's purifier here. Second, protest against belief that any one goes at death to Heaven. But let us turn to Heaven, and see what God has prepared . . . love Him.

I. PLACE OF WARM HUMAN FELLOWSHIP.

(*a*) How many secretly are afraid of the coldness of Heaven. Company of Heaven seems chilly company—stained-glass saints. Take old people for example—middle-aged—sooner have a warm fireside—old familiar company

[1] Matt. xxv. 30. [2] Gen. iii. 4.

—laughter—than all the golden streets—a familiar pavement. You want the sense of home—lay your head against your mother's knee. (Oh! that 's Heaven—Not angels or singing.)

(*b*) (i) Heaven is home—the old days are not *lost*—all that was pure and sweet and kindly is stored up there. What tender words—'The Father'—'many mansions'[1]—'Jerusalem . . . the mother of us all.'[2] Our Lord, who lived the home-life for thirty years, who loved His Mother, who has given you these desires, will satisfy them.

(ii) The freshness and depth of affections. Every gift of God expands our heart. A child nurses a doll and feels her heart full for the waxen cheeks, dry hair, glassy eyes. When she holds her first-born in her arms she will laugh at her old love for dolls, and when the mother meets her first-born in Heaven, she will laugh at her old earthly loves—her heart has expanded.

II. The Presence of God.

But higher yet is the Vision of God—the supreme joy. How to describe it? Probably you can remember certain moments of perfect joy—physical health—glorious summer morning—sunset over the sea—sudden burst of music—some form of a sense of beauty—that keen moment was glimpse of the fringe of God's garment. What then will the Face of God be like. (Monk and nightingale.[3])

(1) *Worship of God.*—This Presence will lift up your heart to worship. (*a*) Ah! but that is what I can't do. You think of the worship of Heaven from perhaps rather dull Church services on earth—long psalms—sleepy—tired—some one singing out of tune—children fidgeting. (*b*) But have you never had a glimpse of what worship really is? Some day when you were free from care—a breath of the Holy Ghost on the congregation—singing some hymn—it all lifted you along up to God; or far

[1] John xiv. 2. [2] Gal. iv. 26.

[3] The monk, rapt into ecstasy by the song of the divine bird, found that half a lifetime had passed, unperceived by him, between its beginning and its end.—Ed.

better still—at Holy Eucharist. I can never forget certain moments in St. Paul's—dome overhead—great choirs in front; silent, tall, carved organs—then in front of a reredos a white marble Crucifix. 'God so loved.' Altar—tapers burning—priest shining in the sun—lifting up the Lamb 'THIS IS MY BODY,' great Sacrifice—hush of intense adoration—Angels and Archangels pending to see this great Mystery. No joy on earth like that—what when the veil has gone, and the Lamb of God stands, and harps for a moment are silent—and the great Throne blazing with glory—and the countless hosts of redeemed are worshipping—The highest need of man's nature is worship.[1]

(2) *Love of God.*—The Presence will call up your love. We know something of what human love can do—how it transfigures our dull life, as the sunset makes the very puddles into pools of molten gold. Yet even in human love there are misunderstandings—coldness. But what will the Love of Jesus be!!! All human affections are just shadows of shadows of the love between Jesus and His Saints!!! In all eyes of love that have looked into yours, there has been just one spark from the eternal fire of that Sacred Heart that broke for love of you upon the Cross. Catch a glimpse of that Love and you will cry, 'Thou hast made me for Thyself. . . .'

Conclusion.—All this is eternal. In the keenest human joy of fellowship, beauty, worship, and love there is decay. The home must be broken up—the sunset fade—the music cease—the choirs go out and you know it all the while.

But the fellowship worship and love of Heaven are eternal. These are platitudes. Yes—but platitudes are the sum of human knowledge. Let us end with one—TIME IS SHORT AND ETERNITY IS LONG. If any soul here is playing the fool with his life—living in sin—meditating a sin—let him remember that TIME IS SHORT AND ETERNITY IS LONG.

[1] *R.H.B.*, i. 67.

II. CHRISTMAS

I

LUKE ii. 8: And there were in the same country shepherds.

I. (1) *Outward.*—Let us look at the outward fact—Mist—Christmas Eve not unlike ours—a great reunion—All were going up to be taxed—vehicles arriving from all parts——neighbours at doors pointing them out—So and So who has made a fortune—or ruined—up to the inn—host going to welcome—horses neighing—dogs barking. Then the old man and his young bride—tired: 'Yes, all rooms engaged'; not the kind of people to do him credit—room in the stall—round to the outside entrance—night closed in—windows brightly lit—tears and laughter. In the cave nothing extraordinary—a lantern shining on the group—old ragged Joseph—the young girl—Nature was as usual—on Calvary an earthquake and darkness—at Bethlehem nothing. A story next day of a dream some shepherds had had—but the clever Sadducees say there are no such things as angels—next day a pauper child registered—'perhaps of royal birth but poor people.'

(2) *Inward.*—Place of the departed—the thrill that must have passed—'Abraham rejoiced to see my day'[1]—'In thy seed . . .'[2]—David, who had looked forward by the Spirit, 'The Lord said unto my Lord'[3]—'The dew of Thy birth is of the womb of the morning.'[4] Isaiah, who had cried by the Spirit, 'Behold, a virgin shall conceive and bear a son.[5] Then, in the world of angels! He whom they had adored in the majesty of God—was born in the likeness of sinful man. How those clear eyes must have

[1] John viii. 56. [2] Gen. xxii. 18. [3] Ps. cx. 1; Matt. xxii. 44.
[4] Cf. Ps. cx. 3. [5] Isa. vii. 14; Matt. i. 20.

looked and wondered. The sons of God who shouted for joy with the morning stars when the earth was made, shout again 'Glory to God in the Highest,' when the Redemption of the world began. Dare we look further? The Eternal Father Himself bending to see the marvel. 'God saw all that He had made, and, behold, it was very good.'[1] He looked again—and Redemption had begun which ended with the cry, 'It is finished.'[2]

II. This is Reflected in Everything.—The contrast between the outward and the inward—eye of body and eye of faith.

(i) *The World.*—So insignificant—one tiny planet—far smaller than most, crowded with little crawling dying creatures—a little disturbance which is called a war now and then—little inventions of using God's power, *e.g.* steam, electricity. All so unimportant. Yet inwardly—the centre of the universe, because God was incarnate there. We do not know about other stars—but we feel that this event is unique—that Christ was born. This life of man so insignificant yet affects eternity—those events are chronicled and remain for ever—'the hairs of your head are all numbered.'[3]

(ii) *The Church.*—Outwardly an imperfect society—rent, wrangling, divided, torn—not even a well-managed human organisation—full of treachery and unfaithfulness—the lists of casualties are terrible in Heaven—whole sections cut off—men who might have done so much are fallen. Yet inwardly the Bride of Christ—One, in spite of seeming divisions; Holy, in spite of the sins of her children; Catholic, in spite of enemies; Apostolic, in spite of the nineteenth century—beautiful in the eyes of Jesus in spite of the devil—Unconquerable, in spite of the gates of Hell.

(iii) *Worship.*—A few in a building—sit—kneel—sing—listen—a waste of time, money. Inwardly it is full of the Divine presence—opens on to Heaven—nay, in Heaven;

[1] Gen. i. 31. [2] John xix. 30. [3] Matt. x. 30.

'where two or three'[1]—those murmured words pass up and mingle with the smoke of the incense in the angels' land—on to the Heavenly Altar of the Heavenly Priest.

(iv) *Bible.*—A book—selection of histories—poems, letters, laws—inwardly the seed of the Revelation of God.

(v) *Sacraments.*—Baptism—inwardly a soul new born to God; Absolution—inwardly the Precious Blood pouring from the Cross; Sacrament of the Altar—inwardly an act that thrills to God as none other does. Every altar the centre of the world.

And so on for ever. We know these things intellectually, but not with our hearts—*e.g.* She brought forth her first-born son, who was Almighty God, and laid Him in the manger! How hard! How astonishingly different our lives would be if we really grasped it!

III. The inward truth of all these things is what we must aim at—the Church, Bible, Worship, and above all, Ourselves.

We despise our lives—our circumstances—the wear and tear of little circumstances—but look at Bethlehem—and the shepherds. Nothing romantic about keeping sheep if we have to do it for our livelihood—yet it was in these duties that the message came which has changed the whole history of the world.

Take these small duties and make them a sacrament, consecrate them to become holy things. The bread and wine is nothing until consecrated by a priest; circumstances are nothing till consecrated by a converted will.

Learn your own dignity.—We do realise sometimes the value of time and days, for we find ourselves so inadequate to fulfil them. Learn your own dignity—of one Word with the Son of God.

By birth you become one in His human nature; by baptism and sacraments one in His divine nature.

What a God this is! sanctifying the world to Himself. Christ dwelleth with you and is in you.

[1] Matt. xviii. 20.

II

Horsted Keynes, Christmas 1900.

Luke i. 78: The dayspring from on high hath visited us.

Introduction.—All dayspring are from below.

I. Birth of our Lord is a Unique Birth.

Look into the eyes of a child—we see innocence, trustfulness, sympathy; or sin and passion and warped intellect (parents' heredity).

But there is always a show: sin—past and to come. Look into the eyes of our Lord at Bethlehem—see the stable filled with light—wings and eyes—heavens opened—see Mary and Joseph—all is marvellous—but not so marvellous as the Child Himself. The Eternal Word made flesh—the glory of the Godhead—through whom all things were made. This is the Rock—give up this truth and all is over. If that child is not God, He is an impostor, because He claimed to be God.

(1) Our Hope is gone—all that He said of grace and glory may be untrue.

(2) 'Blessed are the dead,' 'them also that sleep in Jesus,'[1] is meaningless.

This church is a mockery and a delusion—the Cross is meaningless—the windows—the organ—the words 'Through Jesus our Lord.' All are delusions. All depends on whether the Child of Bethlehem is God, whether the dayspring is from on high or from below.

But thanks be to God, it is all perfectly true.

II. The Religion He founded is Unique.

Read about other religions, you will find prayer and instruction. But 'The essence of the Christian religion is Sacramental,'—not what we do, but what God does.

Just as He took flesh of the Virgin Mary, so He takes water, bread, and wine, and fills them with Himself.

Our religion is supernatural—the dayspring from on high visits us. Water is poured and God comes down.

[1] Rev. iv. 13; 1 Thess. iv. 14.

Bread and wine is blessed, and a wondrous change takes place—See Jesus $\frac{\text{man}}{\text{God}}$.

Once believe the Incarnation fully, and you will believe this. Jews said, 'How can these things be?' 'How can this man give. . . . flesh to eat?'[1] because they did not believe He was God, and if He was not God they were perfectly right. (Swiss Unitarianism.)

If your religion is without the Holy Sacrament, it is not Christ's.

III. Our Life is to be Unique.

Meet a foreigner in the street—he has a peculiar air. Christians ought to be like that. Strange foreign air—an accent. Because they are citizens of Heaven—Not a man-made religion, but God-made.

(Seeing photographs of converts—'Surely these are Christians?'[2])

Why? because we are partakers of the Divine nature—from on high—the Holy Ghost has entered us—the Precious Blood has washed us—Our Lord Himself is in us—Something of the radiance in the Child's face is ours.

He is Himself there. 'It is no longer I that live.'[3] (St. Ignatius 'The Christbearer.')

Lift up your heads, up from the promises, the faith, and see this glorious Child.

The Sun of Righteousness dawning in mid-heaven. Go forward with light on your faces, and light in your hearts, to the Eternal City, which needs no candle, for the Lord God doth enlighten it, and the Lamb is the light thereof.

III

Sunday School Sermon.

Isaiah xi. 6: A little child shall lead them.

On Sunday we usually consider what grown-up people are to teach children. Let us now learn what children have to teach grown-up people.

[1] John iii. 9, vi. 52. [2] Cf. A. C. Benson, *Hugh*, p. 113. [3] Gal. ii. 20.

Introduction.—All have read love-stories of kings disguising themselves for the sake of the beloved. (This is the greatest in the world we celebrate to-day. Our Lord's life one long courtship of His people: 'Come unto Me,'[1] down to his lament 'O Jerusalem.'[2]) All began with the disguise of Christmas.

It was all done to make it easy to love and give ourselves to God.

I. Incarnation.

All through our Lord's life He made things easy—spoke to fishermen of a net, labourers of a plough, to workers of baking leaven, to the woman drawing water of the living water: to each in the language they would understand—of particular lessons.

But He wished to speak in a language that all would understand of the lesson that all must learn of the love of God, and therefore as a child.

Now a child is the one thing that all understand. It is as near as we can get to God's idea of perfect man—as unspoilt. We see in a child what we once were—what we desire to become: 'Except ye become as little children.'[3] For this reason Isaiah said, 'A little child shall lead them.'[4]

Therefore our Lord came as a child. We are irresistibly attracted. The whole world almost keeps Christmas. The most irreligious people observe it because it is so easy to understand a child. Then as we come near and touch His hands they close upon us; and lo, the hands are the hands of God, and our souls are held fast by love.

II. Religion.

In the same manner the religion He founded is easy. Nearly all religions say that the cleverer a person is, the more religious he is. An inner circle of learned people,

[1] Matt. xi. 28.
[2] Matt. xxiii. 37.
[3] Matt. xviii. 3.
[4] Isa. xi. 6.

supposed to be nearer God because they know more about Him. But the essence of the Christian religion is to *know God*. The simpler the better. Better to know God than to be able to talk wisely about the Trinity, 'feel contrition than know its definition.'[1]

(1) *Means of grace.*—The two great Sacraments. Takes no cleverness to know that water washes, and bread and wine feed. Exactly in the same way the simplest Christian knows that Baptism washes and Holy Communion feeds. In fact, cleverness is sometimes a hindrance. Clever people I have talked to have thought Baptism and Holy Communion were too simple. Argued about them—'How can they?' They won't be simple enough. This is why sermons are so much lower than sacraments—because they seem to divide people into classes; as if those who can understand are better Christians. 'I am no scholar.' This is all wrong—our Lord founded a religion that any one can understand.

(2) *Christian life.*—This again is the simplest thing. Just as it needs no cleverness to understand religion, so it needs no greatness to be a good Christian. We are apt to despise others whose lives are 'narrow'—have to go a round—doing work—sleeping: talk about the great facts of the world—seeing life—or we fret when we are in a narrow groove. But is anything narrower than a child's life before he begins to 'take notice'—conscious of nothing but love—the room seems a boundless world; not his business: his only duty is to be still in his mother's arms.

Our Lord thought it worth while to go through that, to lie quiet in Mary's arms. He held it up to us as the model. Therefore to lie still in God's arms, do what you have to do, *not to fret*. This is the highest Christian life, dearest to our Lord.

III. Become like Children.

This then is one lesson of Christmas. Since He became a child for us we have to become children for Him.

[1] *Imit. Christi*, i. 3.

(1) Take your religion simply. Great disturbance in the Church because people will not believe that our Lord meant what He said. When you come to the Holy Sacrament come like this:

> Christ was the Word that spake it,
> His hand was it that brake it:
> And what that Word did make it,
> That I believe and take it.

(2) Take life simply. You have all that is necessary to make you a saint. The worship of the Wise Men with gold, incense, and myrrh is not one whit dearer to our Lord than the shepherds in their rough clothes. All the anthems of heaven are no sweeter than the silence of Mary, who lived her narrow life, kept all these things and pondered them in her heart. His yoke is easy and His burden light.

May the Holy Child give us all more of His childlike spirit, and make His cradle in our hearts.

IV

Luke ii. 15: Let us now go even unto Bethlehem.

Introduction.—(*a*) These words must have been in many mouths. All day long roads covered with people; from Jerusalem, north, east, west, and south—all natives, all classes, wealth, birth, education—neighbours pointing them out. Telling stories—whispering. All coming to be enrolled.

(*b*) Shepherds: they too,—but not for the census. They certainly talked it over, but it was not important enough to take them from their sheep. When at last they went, it was to find Jesus Christ.

I. The World is generally interested in the Wrong Thing.

(*a*) *Bethlehem* was in great excitement because of the census, not because of that in which the spiritual world was

interested. Angels of God hastening—Jacob's ladder—paths of spiritual world thick with them. Old patriarchs. '*Abraham* rejoiced to see this day: and he saw it, and was glad.'[1] *David*, who had cried 'The dew of Thy birth . . . morning.'[2] *Isaiah*, 'Behold a Virgin . . . Emmanuel.'[3] There they waited, 'prisoners of hope,'[4] for the sound of the distant exultation (prisoners in jail waiting for cheering). God Himself watching, rejoicing, with infinite interest, Who so loved the world. . . . Yet the people of Bethlehem were far more interested in the census officer and Government regulations.

(*b*) *British Empire.*—Excitement of War—whether another province or two is to be added to the British Empire. Quite right—yet foreign missions rouse no enthusiasm at all—the greatest difficulty in getting support or volunteers. Yet is there any question as to relative importance? 'Kingdoms of this world shall become the Kingdom of our Lord.'[5] Empire, yes; heaven and earth shall pass away, but this dominion is eternal.

(*c*) *Christmas.*—Exterior side—all good and right. Parties—family gatherings, pantomime, homes. Christmas trees. But what a terrible mistake to be more interested than in God Incarnate, than in adoring Him. He comes again in the House of Bread—how absurd to ignore that. More excuse then than now. Then they did not know, now we do.

II. The Point of our Life is our Relation to this Child 'in our heart'—our Master—in union—many phrases to describe it. He did not come to add one more interest to life—pursuit—for religiously minded people; but to be the entire centre of everything and every one. The Key is on His shoulder;[6] He is the Key—unlocking every door. The only explanation of life—Way, Truth, Life, Resurrection, Shepherd. He does not *compel*—free-will.

[1] John viii. 56. [2] Cf. Ps. cx. 3 (R.V.). [3] Isa. vii. 14.
[4] Zech. ix. 12. [5] Rev. xi. 15. [6] Cf. Isa. xxii. 22, Luke xi. 52.

Once then you have entered into this relation, nothing else really matters. It does not matter what form your life takes—you have reached the object of your existence, nothing can really harm you. Herod cannot injure—'a thousand shall fall beside thee.'[1] . . . Temptation, Gethsemane, Cross, Death, all are powerless to disturb or injure you.

One vital question then. Can I in any way say that He is my Lord; that I regard Him as the one important Person, and His friendship the one important thing? How am I celebrating Christmas? Am I engrossed in social pleasure, or in Jesus Christ? Am I come to Bethlehem like the crowds, or like the shepherds whose one motive was the adoration of the Child?

Once He is really mine nothing else matters. 'I am persuaded that neither life, nor death, nor things present, nor things to come, nor height, nor depth, nor any other creature, is able to separate us from the love of God, which is in Christ Jesus.'[2]

[1] Ps. xci. 7. [2] Rom. viii. 38, 39.

III. LENT

A Lenten Course on Psalm li., preached at Parish Church, Cleckheaton, Lent 1899, *Cudworth, Royston, Lent* 1900.

I

PSALM li. 1-3.

I. FACT OF SIN.

Look outwards. History of world—God meant it to be perfect—'very good'—but a history of failure—in Bible—from Adam on; not one till our Lord—Moses—David . . . at secular history—every page blotted—wars—misery—ambition. Look at this *country*—prisons—asylums; *at town*—streets—drink—lust; *at house*—if an empty house could speak—quarrels—tyranny; *at heart*—behind face—past life—smears—blots—at your heart now—thoughts—desires—words—sloth—neglect—under all responsibility—neighbour's opinions—self-pride—as GOD SEES. (Don't apply this to neighbours, to self.)

The great Lenten psalm; dealing with sin; unique, for written by one who was both saint and sinner. We listen eagerly to such—known close communion with God, and depth of fall. (David and Bathsheba.) Not a passionless saint, not a debased soul—but noble soul yet fallen—Penitence and not despair.

II. MERCY.

Psalm cries for this—one thing we all need—as necessary as food, air, light. Disease is absolutely universal: 'all fall short'—'*Wash me thoroughly*'—I hate it all, not one sound place—my prayers—my communions, all defiled, not one good action undefiled. (Child holding out his hands to mother.)

'*For I acknowledge.*'—Only plea allowed, 'I came not to call the righteous'—'You clean Pharisees may stand alone!' It is true that God has 'multitude of mercies'; but you are like a starving man, bound to a tree in midst of food, without sorrow.

Self-deception.—Many think all this exaggerated. Go to death-beds. 'I have done no harm'—(*a*) God sent you to do good. (Man with one talent—'Cast him into outer darkness'—'I was hungry, and ye gave me no meat!')[1]

(*b*) 'Only little things!' no murder—yet hatred. Think of your chances—what would be very little in another is great in you. Men are judged by chances they have—no adultery! yet 'whoso looketh . . .'[2] God accepts cup of water,[3] also 'whoso offendeth . . .'[4]

(*c*) 'Natural sins'—But you knew.

III. Nature of Sin.

(1) To deceive: a smiling sweet face. 'God does not mean what He says—'It is natural'—'We can't all be perfect'—'Ye shall not surely die.'[5] A lying person behind, hiding his face.

(2) To increase—*gradually*—like speck of rust; corruption in an apple (world full of parables) eats out the heart. That little thing done ten years ago—'How mad and sad and bad it was. But oh! how it was "sweet"!' *Person*, Satan behind ('plenty of time')—How hopeless—'HAVE MERCY!'

ACT OF PENITENCE

Contemplate Adam in Eden—Strong—glorious—not a base thought—naked not ashamed—Garden—no passion or death—God meant him never to grow old—one perpetual growth.

Death-bed of Voltaire—black soul—not a shred of purity—screaming with fear.

[1] Matt. xxv. 42. [2] Matt. v. 28. [3] Matt. x. 42.
[4] James ii. 10. [5] Gen. iii. 4.

Yourself after Baptism—spotless—dear to Jesus. Now think of first sin—Worst sin—last sin—dust lies thick.

'My God, I am sorry—Forgive me, for Jesus' sake. . . .'

INSTRUCTION

End of Man—

1. *To know God*—not only know about—as a Father—relation—'life eternal'—helps us by Conscience—by Revelation.

2. *To love*—with passion—hate to grieve Him: love all things with reference to Him—'if thine eye offend thee.'[1]

3. *To serve*—'not my own will'—Free-will—perfect freedom—swayed by Will—like branch in wind. God is the centre—not ourselves. A conversion when we understand this (childlike spirit—his father is to him the wisest and best person).

(In home—church—business.)

4. *And to reign with Him hereafter.*—Glorious Vision—The soul that has conquered self-will.

II

PSALM li. 4.

David saw that murder and adultery was against God: therefore the anger of God ('when Thou judgest') is justified—for every sin is against God. Every act of sin, like every prayer, strikes against the Throne of God.

(*a*) SINS AGAINST NEIGHBOUR.

(1) Leading another astray—Most appalling! The white soul God made—Devil's work—his object is to spoil God's creation—because it is beautiful—instinct of child to destroy—a fearful joy in ruining innocence—joy of Hell! 'Better that a mill-stone. . . .'[2] Blood of a soul—only wiped out by Jesus' Blood.

(2) *Neglect of a soul.*—Our terrible responsibility that

[1] Matt. v. 29. [2] Luke xvii. 2.

we are our 'brothers' keepers.' Parents—family-life—each in one another's charge—a saddened, hardened man—an outcast—your charge. Our Lord passing by, 'Inasmuch as ye have done it . . .' 'Inasmuch as ye did it not . . .'[1] Our Lord bears His Cross: for us to help Him.

(3) *Sins of word.*—Slander—stories against them—so interesting—against God—for man is in His Image—that soul is dear to Him—(you cannot injure a child without injuring his parents) (ripples in pond—avalanche—sin spreads).

(*b*) Sins against Self.

'I only hurt myself'—says drunkard—or spendthrift—or careless—morose. No! in hurting yourself, you hurt God. *You do not belong to yourself*—the soul you despise was 'loved into being' by God (as sunbeam 'creates' motes)—was redeemed—has been preserved. Your body, your mind, your soul, which you are ruining, are clear to Him. (A picture and artist.)

'Against Thee only!' We are bound to him by creation—by baptism. Cannot stir a finger without affecting Him. A member—(Find it out suddenly—as when in dark room you find some one has been there all the time—listening and watching) Christ is in us—Is He crucified again, by wilful sin? That secret sin—blows and insults—He winces as you blaspheme. Only a little thing? But one more thorn.

Is He buried again, by indifference? That almost the bitterest—Anything rather than coldness—'If he would only be angry, I would not mind; I am nothing to him'—one soft-hearted friend might say, 'Is it nothing to you?'[2] Our Lord comes to heart after heart—'Behold I stand at the door . . .'[3] 'My child, you are injuring Me, not yourself.' 'While you hesitate, I am waiting. I cannot wait for ever.' Storm of sin—Cold—'would not leave a dog . . .' Will you leave Me—Your heart is warm.

[1] Matt. xxv. 45. [2] Lam i. 12. [3] Apoc. iii. 20.

ACT OF PENITENCE

Contemplate—Jesus before Pilate—'*Ecce Homo*'—Purple Robe—blood streaming away—thorns—I see His eyes looking into my soul—What does He see? That darling sin—that habit—'Only a few harsh words'—'Each is another thorn—another drop of blood'—'only a little sloth'—'neglect of Sacraments.' 'It was I whom you were neglecting.' 'One great sin I *cannot* give up'—'I died to save you from it.'

Say 'Lord, I did not know I was injuring Thee—Forgive me, my dearest Saviour—I cannot forgive myself.'

INSTRUCTION

('The wages of sin is death'[1]—'Ye shall die.') Two lives. Two deaths.

1. *Of body.*—Adam did not die at once—but poison entered. We have seed of death—(Doctor saying to poisoned man, 'You are a dead man').

2. *Of soul.*—Adam's soul died at once—like branch cut from tree. We too were born so—then came Baptism—Joined us again—But we have sinned again.

(*a*) *Venial sin*—only cuts a little away; (*b*) *Deadly sin, i.e.* deliberate conscious bad sin—cuts the branch clean off: must die unless joined again.

The question is, Is my soul joined to God, or not?—am I in grace?

III

PSALM li. 5-6.

I. ORIGINAL SIN.

Heredity hard to understand—Drunkard and child. We are born with desires to sin; 'forbidden fruit is sweet'—a child disobeys from love of disobedience—Certainly

[1] Rom. vi. 23.

true—that is called 'original sin'—'Behold I am shapen in wickedness.'[1]

'Not my fault'—No—so God has given you Baptism—takes away guilt—(awful to neglect baptism). A child starts clean—fit for the presence of God at once.

But consequences remain—baptism does not remove temptations. (Child falls down—Mother forgives, but it has still the dirt.) It is true then that we are corrupt—We know it—The two wills. 'The spirit lusteth against the flesh,' agony of waiting—drawn as on a rack both ways. 'Wretched man that I am!'[2]

II. 'Lo! Thou requirest Truth.'

What a mockery!—Here I am striving, and God requires truth—that is seeing and choosing right always. The devil, the liar, making things seem what they are not—casting a veil—Conscience twisted—(Man walking in circle in forest).

'My God! why didst Thou make me?—Hell yawning—Requiring truth—when I am false!'

III. 'And shalt make Me to Understand Wisdom Secretly.'

It is hopeless, if God only required Truth; but He gives a power—grace.

Vast stores of strength—stronger than sin. Sin is a mighty power—'When the strong man armed keepeth his palace, his goods are in peace.' (Satan an Intelligence—'Argument from design'—'Plenty of time.')

My soul is a palace—fit for God—its throne-room is my heart—Satan is seated there—a mighty man—even dared to tempt God Himself. All is at peace—every room is his—'But when a stronger than he shall come

[1] This is not accurate according to Catholic theology. By original sin, supernatural, sanctifying grace was alone, directly, removed. Secondarily and concomitantly, other free gifts of God, among them, that perfect control over the desires of which the opposite is that concupiscence to which Benson here alludes, were lost. Original sin is not in itself *a bias towards evil*.—Ed.

[2] Rom. vii. 24.

upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.'[1] Satan trusted that he held you; all was quiet—you were just drifting easily; but there is One stronger—'He hath broken the gates of brass, and smitten. . . .'[2] All gates open, and 'the King of Glory comes in—(divides spoil—faculties'—A Person too). Do not believe that sin is too strong—not true. God Almighty on your side—Satan as strong as death—but Love is stronger. The Will that created the world is on your side.

You despaired?—thought you were falling—nightmare—cried aloud—you awoke in your Saviour's arms. Night has gone—you are awake, with Him.

ACT OF FAITH

Contemplate Jesus coming up the hill—disciples behind—Man with unclean spirit—foaming, cursing—'What have I to do with Thee?' 'Come out of him, thou unclean spirit.' Clothed and in his right mind at Jesus' feet.[3]

Say 'Lord—I am tied and bound with the chain of my sins—if Thou wilt, Thou canst make me clean.' 'Lord, I believe; help Thou mine unbelief.'[4]

INSTRUCTION

1. (*a*) Some have left Father's house; (*b*) some in it are discontented.

2. *Conversion needed.*—Turning from sin to God (sudden or gradual).

3. *Turning of will*, not of 'I want'—that remains; but definite intention.

4. *Test is 'deliberate sin.'*—Do we plan sin and carry it out? Have we resigned ourselves to sins? We can do it—Which shall it be? 'If Baal be god, follow him: if the Lord be God, then follow Him.'[5]

[1] Luke xi. 22. [2] Ps. cvii. 16. [3] Mark v. 8.
[4] Matt. viii. 2; Mark ix. 24. [5] 1 Kings xviii. 21.

MEDITATION

1. Contemplate Dives in Hell:
   (*a*) Tormented in the flame.
   (*b*) Eternal.
   (*c*) Remorse at what he has lost; his own fault.
2. Why is he there? Died in unforgiven sin.
3. *Conclusion.*—I am still alive—a chance.

See the Face of Jesus—desiring me—marred for me.

IV

PSALM li. 7-9.

Most wonderful and tender of all subjects—Forgiveness. 'I forgive you'—No human parallel.

Begin by remembering our relation—Father and children (not master and servant).

I. IS IT LETTING OFF?

Many think that. Remember our relations. A boy does not say, 'Will you let me off?'—it is not the *consequences* he fears, but the *guilt*. (Breaks window, has to pay.)

But we cannot pay altogether. (Boy breaking a valuable thing—Cannot pay—'you shall pay me a little, the rest I pay myself.') So our Lord paid. ('The Lord hath put away thy sin,' yet the child dies.[1])

II. IT IS TREATING AS BEFORE.

Prodigal son—ran to meet him—kissed—received. He had forfeited all claim to be a son.

(*a*) 'Thou shalt purge me . . . whiter than snow.' Guilt has gone. Sin has come between God and man—relations were ruined.

(*b*) 'Hear of joy and gladness . . .'—the joy of forgiveness.

(*c*) 'Bones which Thou hast broken'—the blows God has given us. See the meaning of sorrows—People brought back by grief—Deaths—loneliness—we rejoice in them—

[1] 2 Sam. xii. 14.

'Thy statutes have been my songs in the house of my pilgrimage.'[1]

Our life was dissatisfied—we went to Church—all was miserable—death frightened us. Cloud between God and us—we were unforgiven. Joy comes back.

(*d*) 'Turn Thy Face from my sins'—I cannot bear Thee to see—that is penitence—Not, 'O let me off—do not make me suffer'—But 'look away'—(St. Peter—*went out.*[2])

(*e*) 'Put out all my misdeeds'—like a candle. Where is the flame? So with guilt.

Is it really possible? 'Why, I will suffer anything, if only I know that all is right between me and my Saviour.' That is spirit of penitence—'God so loved the world . . .'[3] —we answer with love—not as a dog cringing under the whip—as a son.

Let us forget salvation—Remember the Fatherhood—'My God, I love Thee.' 'Then why, O Blessed Jesus Christ, should I not love Thee well—Not for the sake of winning heaven, nor of escaping hell.'[4] Jesus on the Cross 'draws' us—because of love. We even long for punishments: 'Let me only show Thee.' (Sermon on Mount Calvary.)

ACT OF PENITENCE

Contemplate (1) Prodigal son coming home;[5] familiar landscape; heart heavy—here he had played as a child. All changed—'Make me as one of thy hired servants.' Figure of father at gate—What will he do? go in and wait coldly—Suddenly turns to meet him—son shrinks from blow—'fell on his neck and kissed him'—'This my son'—how dear the name!—No word of being a servant.

(2) We are returning trembling—'only a little place in heaven'—Eternal Father runs to meet us—'Father, I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son.'

[1] Ps. cxix. 54. [2] Luke xxii. 62. [3] John iii. 16.

[4] Tr. from the 'Hymn of St. Francis Xavier,' *O Deus meus, amo Te*; 'My God, I love Thee; not because I hope for heaven thereby,' etc. [5] Luke xv.

INSTRUCTION

Self-examination—

I. (1) All things come from God—Home—food—health; spiritually—Baptism, Communion, Forgiveness.

(2) All things come through man—Home—food—health; spiritually—Baptism, Communion, Forgiveness.

(3) No reason why forgiveness should not.

Priest says, 'I baptize . . .,' yet only God—priest says, 'I absolve thee,' yet only God.

II. Is this so in the Bible? 'Whosoever sins . . .' Is this so in the Prayer Book? Ordination and Absolution.

III. This way open, if in any doubt. Life goes wrong—Try this way.

(Satan's assaults: because [soul is] so valuable.) Judgment Day. 'Why not?'

V

PSALM li. 10-13.

I. Forgiveness alone not enough; but actual holiness necessary. Child at Baptism quite clean—but we look forward to growth in body and soul.

That alone by full entrance of Holy Ghost in Confirmation. *Holy Ghost* little understood — Life-giver — every creature—insect—our hearts, etc. But of soul &c. Yet we may drive Him out (just as suicide); but cannot all at once.

(1) 'Grieve not,'[1] for He is a Person dwelling—first step—turn from Conscience—explain away—choose sin.

(2) 'Quench not,'[2] a flame—Turn on Conscience, knowingly, 'Get thee behind me,'[3] and He obeys.

White ashes when day dawns; there has been a fire. So 'that soul was once noble'—grey dawn, cold earth.

David's Prayer.—'Make me a clean heart . . . within

[1] Eph. iv. 30. [2] 1 Thess. v. 19. [3] Mark viii. 33.

me.' Fire choked with ashes—'Is there one red spark?' 'Smoking flax will He not quench.'[1]

'Cast me not away . . . Thy Holy Spirit from me.' It is we who are cast out by casting Him out. 'Take not . . . have I sinned too deeply?'

'O give me the comfort . . . free Spirit.' We need encouragement and freedom—encouragement, in struggle—freedom, from self—stablish me.

Not only calmness we need—(dead man's face). 'Peace, peace, where there is no peace'—sleep of death—Conscience does not trouble—Nothing matters—But living peace (saint's face)—passions; enthusiasm, but restrained; fierce fire beneath—Not turbulent—bitter uncharity; but quietness. (Virgin Mary; still and silent, yet pondering.) All that is evil is burnt—Difference between white ashes and white hot fire—That is holiness.

II. What Follows?

'Sinners shall be converted'—Must follow (Spark among dry leaves). This is a sign of every Christian—others are kindled; not by what he *says*, but *is*; not always going about and talking. 'When I look at her face I know what the peace of God is.' (Presence of a great man—strong—cannot remember what he said.)

III. This our Aim.

'This is the will of God, even your sanctification'[2]—After sin is put away—In *this* world; not think about creeping into heaven—but use this life.

('A dying man speaking to dying men'—rather 'a living man . . . living men.') 'Give me thy heart'—alive—with passions and desires—God fills it with fire. Every virtue becomes a grace—Earthly love, divine; Easiness—confidence; Timidity—humility. Go out through world—kindling—'run to and fro like sparks among the stubble.'[3]

[1] Isa. xlii. 3. [2] 1 Thess. iv. 3. [3] Wisdom iii. 7.

MEDITATION

Contemplate twelve Apostles at Pentecost—wondering—waiting—more than a week gone—no sign; is all a dream? Far away a sound of breeze rustles round house—continues—grows—in house—rocks and roars. Dazzling light—breaks like ball of fire—drops in flame—Hearts grow strong—Faces glow—timid before; bear anything now—rise from knees—Love of God burns—go out to conquer.

INSTRUCTION

Confirmation—

1. *Sacrament.*—Outward form—inward grace. Holy Ghost makes Baptism perfect. Baptism sows seed; Confirmation, like water, makes it spring.

2. *Makes us soldiers.*—Baptism makes us child; Confirmation gives us sword and armour.

3. *Neglect of it is disobedience to God.*—Apostles administered at once (Acts viii. 12-17).

4. '*Didn't help me—no difference.*'—Your fault—not God's. Were you 'converted' (turned to God)?

It is there still—'Stir up the gift'—Need not be confirmed again.

VI

PSALM li. 14-17.

Cleansed, taken back, sanctified—David recapitulates—'Deliverance—Praise'—then 'Sacrifice of self.'

I. Does not mean God does not like sacrifices; in Old Testament commanded 'Then shall they offer . . .' (v. 19). But He hates formalism. Formalism is giving God something *instead of* ourselves—Sacrifice is giving things to God with ourselves—God accepts things, if with our heart—Sacrifice of Eucharist we add, 'ourselves, our souls, our bodies.'

Sacrifice—sense of belonging to God—Lamb lying on altar—Altogether God's—So with soul—Soul must remember she is not her own, but God's—'I am my own

master'; 'I have a right to my own opinions'—all these are meaningless.

Imitation of Christ, 'I came not to do my own will . . .' 'I hate pain—I hate getting up early—I hate giving way to will of others'—But I am a Sacrifice—I choose pain—because God chooses it. So true Sacrifice says not, 'What *must* I give, but what *may* I give'—not 'how little' but 'how much.'

II. This Sacrifice is Broken Heart.

Self-satisfied man God will not accept (Pharisee rejected, because heart was not broken). Men talk of patronising a church; 'doing God a favour'—(Man coming in—sitting. Woman—peacocking along.)

Heart must be broken by penitence.

Is not penitence over for us? No, penitence always goes on—after forgiveness—even into heaven itself. St. Paul growing more penitent—(*a*) not worthy to be called an apostle; (*b*) least of all saints; (*c*) chief of sinners. Because forgiveness really breaks heart—The nearer we get to Sun of Righteousness the more clearly we see stains.

When our Lord looked at St. Peter in forgiveness, he wept. The purer a saint, the harder his language about himself—This the only sacrifice that God accepts. Are you satisfied with yourself? Go away and learn what penitence means—Go and see Jesus in Gethsemane; sin forcing blood from veins—Go and take your own heart and dash it down and break it. 'My God, I am not worthy; but Thou art worthy only.'

ACT OF SELF-OBLATION

Contemplate Jesus in Gethsemane—alone—moonlight—two voices in Him—'Call those angels—Confound your enemies—Escape the Cross,' and, 'For this cause came I into this world'—Struggle; sweat of blood, not water—at last His Will—'Not My Will, but Thine be done.'

INSTRUCTION

1. Certain rites called Sacraments—especially Holy Communion. 'What is the good? Is not faith enough? Only believe.'

Thousands of Church people not communicants—Faith enough.

Answer.—Neither Faith nor Sacraments enough separately—Both together (bow and violin), 'Virtue gone out'; 'Faith. . . .'

2. *If you have got faith you will come.*—(Doctor and medicine bottles.)

(*a*) 'But I am not worthy.' Nor is any one.

(*b*) 'But I sin, and can't give it up.' Of course not; you don't use God's medicine.

(*c*) 'But I sin and won't give it up.' Very well, stop away—You choose Satan, not God.

(*d*) 'Well, I am not comfortable in my mind.' Then come and open your grief—absolution.

(*e*) 'I come but am no better.' Perhaps you need absolution—or do not prepare—Have patience—prepare—think after—'I am the Way'; 'No man cometh unto the Father but by Me.'

VII

PSALM li. 18 to end.

David turns from himself to the City of God—from Father in Heaven to brother on earth—prays for them.

Like a great orchestra—only a few wailing notes at first—almost lulled to sleep; then the crash of brass and wind; the shiver of violins and cry of trumpets—in a chorus. Here the one broken soul—caught up in a moment in the glorious Friendship of the Holy Catholic Church.

We have been considering our relation to God—we must think of our relation to man.

I. MAN CANNOT LIVE ALONE.

Made for union with man, as well as with God. (Desert land is terrible.)

God provides family—then circle of friends—earthly acquaintanceships. A vast family, 'multitude which no man can number'[1]—called the Catholic Church—Jerusalem a type—the 'mother of us all.'[2]

II. Love the Church.

The Mother of us all—Divine society—Birth—Feeding—teaching—laying to sleep—Love because our Lord loves her—'loved the Church and gave Himself for her'—Mourns sometimes 'O Jerusalem'[3]—Good Friday is close—Our Lord dying for her whom He loved, 'that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing'[4]—shining with jewels of glorious worship—we decorate churches—windows—painting—as a sign of what she shall be. We said just now the 'old Church'—but perpetually young—so she shall appear when He comes—in white robes—'As a Bride adorneth herself for her husband'—in white robes—'the righteousness . . .'[5]

III. Duties Involved.

(*a*) *Intercession.*—Must not let prayers be selfish—Prayer the roots of the Tree—if we would only pray—Christ's Kingdom would come at once—'Build now the walls . . . assault just now.'

(*b*) *Work.*—Some can't, but many can—means self-sacrifice—Sunday schools, etc.

(*c*) *Money.*—Certain proportion belongs to God—Charity does not begin until we have given that.

(*d*) *Loyalty.*—'All going same way'—Church and Chapel—No! Jesus Christ founded one Church—I find one old Church back to the apostles. 'Be strong'—Be called bigoted and narrow—our Lord worse names.

What a glorious heritage! The gifts of God—Purity for sin—Forgiveness for condemnation—strength of Holy Ghost for weakness—All through the Church—that tends us—an eternal Church—the fellowship of All Saints.

[1] Apoc. vii. 9. [2] Gal. iv. 26. [3] Matt. xxiii. 37.
[4] Eph. v. 27. [5] Apoc. xxi. 2.

Psalm begins with mercy—swells into glory—ends with 'Thine altar.' Begins with tumult and discords of sin—ends with rest, where yet they 'rest not day or night.' Are there any here belonging to sects? Our hearts yearn for you. This world-wide Fellowship—deep gifts of the Sacraments. Come here to your true Mother—for with her is your Father. He who has the Church for his Mother has God for his Father.

ACT OF OBLATION

Contemplate—Jesus in Temple Courts—Golden Vine[1]—Moonlight — Disciples behind — High priestly prayer — (John xvii.). 'Neither pray I for these alone, but for them also which shall believe in Me through their word —that they all may be one.' His eyes on us—Have we been loyal?

Let us pray for the Church, 'O Lord Jesus Christ, who saidst. . . .' Let us make resolution, we will be faithful —we will bring others in. Let us pray for ourselves, 'Almighty and everlasting God.' (Collect for Thirteenth Sunday after Trinity.)

INSTRUCTION

One—

(1) In itself—not two, three, fifty 'churches.' This is '*The* Church in England.'

(2) Makes us all one—Australia and here.

Holy—

(1) In itself—Holy Spirit in it—Christ's Body—not human society.

(2) Makes us holy—by sacraments.

Catholic—

(1) All over world; to include everybody; not a particular nation (Israel)—'all men to be saved'—it is a sin

[1] Fr. Benson considered that the memory of the Golden Vine set up over the door in Herod's temple might have suggested to our Lord the imagery found in John xv.

against this to say, 'God reveals Himself differently,' and be content with falsehood.

(2) Teaches whole truth—we may not pick and choose.

Apostolic—

(1) Descended from apostles—Bishops successors.

(2) Teaches what apostles taught — the old truth. Same faith as St. Peter, St. John.

Therefore Divine—not human. God's road—the only *safe* road.

LENT, 1902

I

LUKE xiii. 3: Except ye repent, ye shall all likewise perish.

Introduction.—(1) The first event of importance in most of our lives after birth was when we were made 'inheritors of the Kingdom of Heaven'; [1] the last temporal event, changing time into eternity, will be when the Kingdom of Heaven asserts itself; and 'the kingdoms of this world . . . Christ.' [2] In one sense all baptized persons are already members; in another sense they will not enter on its full privileges till the end. These two senses blend. Sometimes one predominates. It is ours already by grace, yet we must make it ours by effort. Many modes of expression: 'perish,' 'Kingdom of Heaven or God,' 'to have life.' Several explicit conditions: 'Except ye repent,' 'Except ye become as little children,' [3] 'Except a man be born again,' [4] 'Eat the flesh of the Son of Man,' [5] 'Except your righteousness exceed the righteousness . . .' [6] —ye cannot attain your final end. Repentance, character, grace, righteousness are our subjects.

(2) 'Galileans whose blood Pilate had mingled with their sacrifices.' [Story.] Our Lord does not reveal whether in this instance these men were evil, but

[1] James ii. 5, etc. [2] Apoc. xi. 15. [3] Matt. xviii. 2.
[4] John iii. 3. [5] John vi. 54. [6] Matt. v. 20.

He lays down the principle that unrepented sin must end in catastrophe. While we may not say that that particular visitation was the result of a particular sin, we must proclaim the 'wages of sin is death,'[1] and that any catastrophe is an illustration of the principle. Repentance, then, is of as universal an obligation as sin. Not confined to notorious sinners. The fact that a Kingdom of spotless purity is to come demands repentance. Hence the motto of Advent is, 'Repent ye, for the Kingdom of Heaven is at hand.'[2]

I. Personal Repentance.

Every man is firstly responsible for himself. To lay our past on circumstances is an evasion; for to a large extent we are not the creatures of circumstances, but circumstances are our creatures. The chief thing that shows the sinfulness of sin is its result; and to this we have two aids, Nature and Grace, or Science and Revelation.

(1) *Science an aid to Repentance.*—Science is more and more teaching us the reign of Law. That you cannot isolate any person or thing from Law, that creation is bound in a marvellous harmony, and that since every force is indestructible, when a law is transgressed it rights itself somehow. Such a Law as that of heredity is an appalling illustration. To a very large extent we transmit our character to our children, and when we mar it, the flaw is handed on.

Again, Science is finding its way more and more deeply into the realm of impalpable thought, teaching us that such things as influence, personal magnetism, are not romantic dreams but sober fact. Thence, that the silent sin of thought does not evaporate leaving no stain, but sends its power out; in other words, that the consequences of sin are eternal. Only one thing can transmute evil consequences into good—repentance.

Lastly, Science itself teaches us the principle of the Fall, gradual decay and death. 'The soul that sinneth, it shall die.'[3]

[1] Rom. vi. 23. [2] Matt.i. 15. [3] Ezek. xviii. 20.

(2) *Revelation an aid to Repentance.*—Then on the borders of nature God catches up the word and repeats it. God has always taught man so. He has given the natural witness of death and corruption, pointed to the leper, excluded; given disease as evident result. And also in Revelation, 'Slay those lambs as sacrifice'; and above all He holds out the Cross, and shows us the eternal consequences of sin, by displaying in Heaven itself the Lamb with eternal scars.

What has made the laughing child into the repulsive leper? Sin. 'Not only in time and space against your neighbour, but in eternity against Me.' He holds up His Crucified Son, 'Look what your sin did.' You sinned against light, you did not know perhaps whence that light came. Here it is, darkened in the agony of the Cross. This is the light that lighteneth every man. You sinned against an interior voice, knowing not whose voice. Listen to that Voice crying, 'My God, my God, why [hast Thou forsaken] Me.' What has made the quiet child of Bethlehem into the Man of Sorrows? Sin.

Our little weaknesses over which we wax humorous take a different colour now. [Advent is a call to Repentance, for the Kingdom of Heaven is at hand. Out of the Four Last Things, three are the direct result of sin—Death, Judgment, Hell.] [Lent is a call. Every argument in Collect, Ep., Gosp., Lesson is brought to bear, but the finally conclusive argument is Good Friday.] Look at your own past, that for which you are directly responsible. Look at your character now, its sudden treacheries, weaknesses, and repent for the past that has made you what you are. Look at what it has made our Lord; and repent, or the Law of Nature and grace shall take its course; the 'soul that sinneth, it shall die.'

II. Corporate Repentance.

But we must go further. God knows how heavy our personal responsibility is, but there is heavier still. Science, as we have thought, teaches us the impossibility

of isolation. Revelation re-enforces it. 'If one member suffer . . .'[1]

(*a*) *Our glory.*—We act on this principle readily, when it benefits us. We congratulate ourselves on England's glory, pride ourselves on the English character [Milton], and we individualise our benefits, claim our share of profits, our rights as citizens.

(*b*) *Our shame.*—If this is right, and all would allow it, then England's shame is ours, and corporate repentance our duty. Our materialism, Pharisaism (Puritanism); the shame of our poverty; and the shame of our streets. Two points, Faith and Morals.

(1) *Materialism.*—So apt to congratulate ourselves on our religion; yet look at statistics. I am afraid to quote statistics. The lives passed in blank indifference. No doubt you have cried, 'Why does not the Church bestir herself?': sneered at clergy. What have you done to remove it? Has your life so evidently been set upon spiritual things, that all who saw you were conscious of heavenly fragrance? Have you given the impression that here you had no abiding city? your face steadfastly set towards Jerusalem? You and I are responsible far more than we dream for the materialism of England.

(2) *Poverty.*—We all no doubt have cried out against social conditions, when some appalling tale of oppression has reached us. But what have you done to relieve it? Have you even inquired as to conditions of the company's servants in which you have shares?

(3) *Our streets.*—We have joined in the cry. Yet are not we responsible. The young man and the harlot each shift the blame. 'The woman tempted me, and I did eat!'[2] 'I should not have fallen if they had not met me at every corner.' The woman cries out against the brutality of man, which has taken advantage of her weakness and poverty. Both are right. Each of course contributes some guilt. But is not the balance on our shoulders? Even if you have never fallen, yet how have you treated

[1] 1 Cor. xii. 26. [2] Gen. iii. 12.

the sinners ? made a difference between the fallen man and woman, admitting one to your intimacy without repentance, excluding the other, even with it, from your charity. It is this that involves guilt. You have driven one to presumption and the other to despair.

III. No Escape without Repentance.

Nothing will serve without repentance. Ceremonial action, attending church, frequenting the Sacraments, are useless without this. Yet how ancient the fallacy. The prophets are full of it. 'Is not this the Fast that I have chosen, to loose the bands of wickedness?'[1] 'I hate your solemn assemblies' down to Pilate, who washed his hands instead of his heart; Judas, who cast down the silver instead of his heart [down to the Catholic who hears mass and neglects confession,[2] or even who approaches the tribunal in self-conscious picturesqueness, without an attempt at contrition], down to the man to-day whose religion is a pastime instead of a passion that inspires his life. [Drama of liturgical year is splendid; when the priest himself becomes an idea, terrible, splendid or joyous figure.] Our religious acts indeed are necessary, granted our personal religion. But let us make sure of that, that the channels are open through which the grace of Sacraments may enter.

Without repentance our 'blood is mingled with our sacrifices,'[3] 'the things that should have been for our wealth . . .' Our religious acts are our condemnation; the very air made fragrant by the blood of the Saviour, is fouled by our own blood, by the blood of our dying or dead souls, dying in impenitence, dead in sin, who have crucified the Son of God afresh and put Him to an open shame.

Besides, we help to form public opinion by our conformity.

How significant it is that so many who allow the Sacramental principle in all else deny it in the instance of

[1] Isa. lviii. 5, 6.
[2] Added after R. H. B.'s conversion.
[3] Luke xix. 42.

pardon; or who avail themselves of every other Sacrament do not of this.

This is why Lent exists—To teach the absolute necessity of repentance.

II

MATTHEW xviii. 3: Except ye become as little children, ye shall not enter into the kingdom of heaven.

Introduction.—Disciples had asked, who is the greatest? Nothing wrong in question. In Kingdom there are grades, of character and authority. The humble are the greatest; and in v. 18, etc., an authority to bind and loose is instituted. Our Lord therefore rebukes not the question, but the attitude of mind that dictated it. For us, then, the 'attitude of mind' is all-important. Without it there is no entrance into the Kingdom of Heaven in its final perfection.

It has been said that 'This generation has discovered the child.' While much is bad, much mere sentimentality, or mere new sensation of a blasé mind revelling from very weariness in innocence, while grave danger of the child becoming despotic and ignoring the Fifth Commandment, yet much good in the fact that the childlike character, the sum of all virtues, is brought under attention. Let us study the attitude of mind that our Lord commends.

I. UNCRITICAL, ALMOST CREDULOUS SIMPLICITY.

(*a*) *With regard to apparent contradictions.*—An astonishing power of not being puzzled, accepts them as phenomena, draws no third conclusion. Able to accept the love that caresses and that punishes, and that sends him to the dentist. In intellectual things, in grammar, he learns a rule and then finds that it is apparently contradicted by an exception. Thus the Christian uncritically accepts apparent contradictions. A German philosopher tells us that every truth contains at least two apparently mutually exclusive sides. In theology this is continually true. The two Natures of our Lord. God's power and

free-will. Love and sin. Omnipotence and Hell. Lack of the childlike capacity leads continually to infidelity.

(*b*) *With regard to authority.*—Why is this so? What power enables the child to accept? Authority. Now if the child is perpetually questioning, How do you know, we rebuke him; and think him precocious, *i.e.* unchildlike. Now there are two classes to-day who recognise an authority outside themselves. (1) *Bible.*—They quote individual texts with simple faith. We abuse them, yet their attitude of mind is good. We are not concerned now with truth, but character. Character more important than truth. Our Lord refers His disciples from truth back to character, again and again. (2) *Church.*—These do not claim the right of individual judgment; but bring the Book to their Mother, 'Tell me what this means'; and accept her authority as final. With or without book her authority is final, even when she appears to contradict herself.

So far from taking a high position in the Kingdom of God, you will not enter it at all; not even the lowest place without the childlike spirit.

At present a great revolt against both these classes. What is popular is a clear intellectual, critical faculty, searching foundations; commenting recklessly on the Book, erasing lines; and above all what is fatal to character, questioning authority of the Mother. That arrogance will one day question the authority of the Father too. 'But superstition and credulity inevitably follow this simple faith.'[1] True, the Protestant draws utterly false deductions. The Catholic takes the fanciful stories his Mother tells him between sunset and night, and tests orthodoxy by their literal bald truth or untruth. But both these are infinitely better than precociousness. The mind that blossoms exuberantly into unauthorised directions is

[1] Free-love is the result of the one, Free-thinking Protestantism of the other. It is not because we fear for the foundations of our belief that we are afraid to test them, but because we fear for ourselves. A man refrains from climbing the Matterhorn, not because he thinks it will give way under him, but because he thinks that he will fall. [Added.]

nearer the will of Christ than the sterile root of criticism. It is best to bring the Book to our Mother; it is good, though inferior, to puzzle it out for ourselves; both are far better than the precocious mind that will accept no authority save itself. The argument that since the intellect is the gift of God it is to be exercised without restraint is worthless, unless you are willing to apply it equally to the passions. Revelation sets limits on both. 'Thou shalt not commit adultery'; 'Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'[1] Faith no more ruled by intellect than conduct by passions.

II. Faith in the Unseen.

(1) *The child lives in a world of romance.*—Intense belief in the unseen behind phenomena. A cat, a doll, a tree is a sacrament of an unseen personality. [*Golden Age.*[2]] It seems an heritage from the nature of the Creator Himself, who breathed into clay the Spirit of Life. The same two classes, the true Evangelical and the true Catholic, alike believe intensely in the unseen. The one loves such phrases as 'the present Saviour,' has a keen faith in angels; the other recognises the presence of God focussed in Sacraments, and finds the world full of unseen intelligences; and more utterly childlike, believes that he communicates with them and they with him. But the main block of 'scientific' Christian thought is perpetually analysing, criticising, dissecting.

(2) *This unseen world is all-absorbing.*—The child regards this world of unseen intelligence as more important than all else. He is amazed at the dry sober nonsense of his elders; in this they are his inferiors. Scholars, students are not condemned by him, but merely puzzle him. But when the student, explorer, scientist comes into the child's world he welcomes him. The noise of the sea in a shell, the domestic economy of ants, the romance of history, delight him, because it has something to do with his world

[1] Matt. xi. 25.

[2] By Mr. Kenneth Grahame.

of imagination. He encourages the student to lay more before him.

Here the Christian should imitate. With St. Paul he 'regards the wisdom of the world as foolishness.'[1] Amazed how people can spend their labour for that which is not bread. Amazing how intelligent persons can be absorbed in commerce, history, life, science, apart from God and eternal verities. Yet when the historian or natural scientist dedicates his work to God, traces God's hand in his works, corrects his studies by Revelation, then the Christian welcomes him, learns from him; they do homage to the same unseen world. Both in their line enrich their stock of the knowledge of God.

III. Attitude towards Sin and the Sinner.

(1) *Sin.*—While the child loves the supernatural he is terrified at the unnatural. Death terrifies him, a disembodied soul, or a body without a soul, each the result of the terrific divorce brought into the world through sin. He loves the fairy, because it seems a part of creation; he fears the ghost, because it is associated with and the result of death. Blood, the symbol of life shed, frightens him.

So the childlike Christian is terrified of sin. He does not stay to analyse for love of experience. We need that lesson in these days of problem-plays, morbid novels, decadent poetry. Men will defend them on the ground of 'experience.' The childlike Christian cannot even argue about it. He loathes and fears it all.

(2) *Sinner.*—But if the child can help, who is so compassionate? The wounded bird is picked up, nursed, soothed, healed. Love conquers repugnance. So the Christian runs to the penitent sinner, comforts, helps, realising that the sinner is precious and dear, though the sin is shocking. It is utterly unlike the fastidious man who will study sin in the abstract, but despises it in the concrete; who does not recognise in penitence a claim on his sympathy that outweighs the horror of sin.

[1] 1 Cor. i. 20.

Interested at the matinée, disgusted in Piccadilly.

These are one or two of the points in the character our Lord commends—implicit faith, obedience to authority, realisation of the unseen, absorbing interest in spiritual things, terror of sin and compassion for the sinner. A terrible thought rises, that it is in the direct opposite of these virtues that the average modern Englishman boasts. Independence of thought and belief, contempt of authority, contempt of what he calls 'visionaries,' whole-hearted devotion to the materialism of practical life, overpowering curiosity in sin, sturdy contempt of the sinner.

If there is one nation that needs this warning it is our own. 'Except . . . heaven.'

III

JOHN iii. 3: Except a man be born again, he cannot see the kingdom of God. vi. 53: Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

Introduction.—The tendency in modern religious thought is to become subjective. Keener consciousness of self than of God. This always a sign of decadence in the individual, and the nation, intense self-contemplation. Partly the result of the pressure of external circumstances. Great occupation in externalism leads by natural reaction to internalism. Shows itself in many ways. (1) *Devotion* —sense of adoration in praise, and Eucharistic worship, disappears. Self-absorbed soul cannot make the effort of forgetting self in God. (2) *Spiritual Life*—man depends on his moods, tests his advance by sensation rather than action. (3) *Doctrine*—more stress laid upon man's part than God's in Sacraments, Confirmation, Holy Communion, Absolution, objective external grace subordinated to internal sensation. (4) *Ceremonial*—it is defended, if at all, on the grounds of its aid to man rather than honour to God.

The religion of JESUS CHRIST is singularly free from the subjective principle. The end is the glory of God, not the

edification of man. The process to that end is not found in self-contemplation, but in reliance on Another. Of course character must ultimately correspond, but character is developed by paying attention, within limits, to something other than self: 'He that loseth his life *for My sake* shall save it.'[1]

I. The Person of Jesus is the Way.

We are perfectly familiar with the process of losing self for the sake of another and so saving self. Marriage and friendship save perishing souls continually. A feeble, ineffective, extravagant life is arrested by the love of another. Character becomes real, strenuous, effective. 'Nothing but falling in love can save him.' It is indeed hopeless when selfishness and passion has destroyed the power of pure love. This is the deepest instinct of human nature. 'It is not good for man to be alone.'[2] Loneliness, self-absorption, ruin effectiveness and fruitfulness. One of the most serious signs of this growing selfishness is the disappearance of family life. There is no doubt a vocation more and more recognised in these days of the dedicated virgin life; even here there is no disappearance of human ties; and, above all, there is a peculiar relation to our Lord, compensating, 'They follow the Lamb whithersoever He goeth.'[3]

Now our religion lifts all this to a higher sphere. Our Lord points to Himself as the Key of Life, the Person in whom rest is found. 'He that hath the Son hath life.'[4] I AM. . . . Though human relations are sanctified, even the highest points to something higher, union with Him. Nothing but God can satisfy man. 'Thou hast made . . .'[5] The whole of our Christianity is summed up in our relation to Him.

II. Sacramental System.

How then is this realised? By the Sacramental system. Our Lord is ultimately the object in every Sacrament.

[1] Matt. x. 39. [2] Gen. ii. 18. [3] Apoc. xiv. 4. [4] John iii. 36, etc.
[5] 'Thou hast made us unto Thyself,' etc.—St. Augustine.

(1) *Sacramental System* is external. The excessive growth of subjectivity causes clear sacramental teaching to be unpopular. The result is terrible. (*a*) *Uncertainty.*—The humble, self-distrusting soul is perplexed. 'How do I know that I stand in any relation to God, my moods come and go, and with them all my assurance.' To that there rings out the glorious answer, 'God abides. You are the member of Christ, for you have been born again at a certain time in a certain place. You are in grace and have the assurance of it, because God has given power and commandment to His ministers. You are in Christ, because at such a day and hour you received His Body and Blood.' Ah! what a satisfaction, what an escape from self and burdensome torturing introspection. I rely, not on an emotional experience, but on a visible, temporal act. (*b*) *Disunion.*—Piteous attempts made to defend the 'invisible' Church. Continual results have been splits. Fanatics again and again have cried, 'Come out of her, my people,'[1] till we are the laughing-stock of Christendom. But the Sacramental system has its answer. The visible Church consists of baptized persons. God no doubt works by other methods. But the normal method is Baptism. This is the Church of God, where 'the Sacraments are duly ministered . . .'

(2) *Accessible.*—The great glory of the Catholic religion is that it makes this Person accessible. He is apprehended and made ours through the aid of the senses and the bodily faculties. This is what we demand. A religion that omits the body can neither save nor satisfy. The body is the vehicle of the soul: the fulness of the spirit's action is through the body. *Instinct itself teaches us Sacramental truth*, the same instinct that makes a mother kiss her child, a friend to take the hand of his friend, the lover of beauty to express that intangible thing in sound or colour, teaches us to expect that our highest spiritual gifts will be received in that way, our highest spiritual actions, *e.g.* adoration, to be expressed that way. I desire to praise

[1] Apoc. xviii. 4.

God, then I do it by offering the Holy Sacrifice in time and space, crowding round It every beauty of music and painting and sculpture. God desires to give me Himself. He does so through material Bread and Wine. 'Where can I find Him?' cries the lover of Jesus. Here, above all, in time and space, I exercise my senses in approaching Him. He is made for me by this scheme of Sacraments all but audible, visible, tangible. How good God is, to make things so easy! The smallest child can perceive, the greatest saint cannot do more.

III. Supernatural Gifts Demand a Supernatural Life.

The greatness of the gifts demands a correspondence. It is of the essence of superstition to perform religious acts without making efforts at a corresponding advance. These gifts, then, demand we should be supernatural persons, totally different, not in details, but in spirit. We all know what natural virtues are. Easy temper, self-control of the man who fears 'bad form' more than sin, self-reliance of the self-made man. These correspond more or less to the supernatural graces of charity, humility, faith: yet how fundamentally different. Easy temper includes sin in its 'charity,' self-control is terrified at enthusiasm, self-reliance means independence of God. The natural virtues after all are distorted caricatures of supernatural graces, and God demands that the first should be supplanted by the second. How is this possible? Possible because the gifts received are supernatural, because it is Christ who enters and shines in His radiant light through the lantern of our lives, because you are one with Him, because you have received this external objective grace instead of feeble efforts to develop your own inherent virtues, because it is no longer you that live, but Christ that liveth in you.[1]

[1] Where there is no external system there is no test of union. My hands as well as my heart are lifted up to receive the Body. My forehead received the washing of the Holy Ghost and the sign of the Cross. My bodily ears hear the words of absolution, my lips 'are reddened' with the Blood of the Lord. [Added.]

IV

JOHN xv. 4: As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

Introduction.—We have considered certain elements in our religion, our own character, and the character of our religion. We go on to consider to-day the one thing which is absolutely essential to salvation—Perseverance.

I. THE AWFULNESS OF FALLING AWAY.

Nothing more terrible than a Christian who has fallen from grace. One who has never known Christ is a sad enough sight, but not half so terrible as a backslider.

(1) *Aimlessness.*—Both share this. This world apart from Christian hope is hopeless confusion. The law of decay and death is universal. All life issues in death. The main message of religion is that of Resurrection. The Christian resting on the event of Easter sees hope everywhere, cannot say that any life is hopeless. Without that life is an eternal Lent, a perpetual sorrowing over the law of sin and death. The unbeliever has all the difficulties, without the key to them.

(2) *Cynicism.*—But the soul that has fallen from grace is cynical besides. Is there anything lower? That cheap sneering at enthusiasm, refusal to believe in disinterestedness, a dismal contempt for idealism. Souls are all alike to him, sparks of colour here and there; but life like a long dreamy suburban street, hopeless, uninspiring. 'I too have had my illusions. Once I believed as you do.' 'The Church was once to me the gate of heaven, now as dreary as a town-hall. Blessed Sacrament was my light and hope, the embrace of a dear Lover of my soul. Absolution was a Voice from heaven, giving pardon and peace. Nay, the whole world was once alight with God, a thin veil. The clouds were my Lord's garments, the light was the sunshine of His Face, the breaking of the sea the echo of His Voice; now I see it was all illusion, a vast theatre with the light turned off, only canvas, and paint and gilding and spangles after all. Rub your eyes, dear brother,

and become practical and matter of fact as I am. He that is down need fear no fall.'

(3) *Hopelessness of renewal.*—Worse than all, such a soul cannot be renewed. Asbestos. Hope for the howling savage and the ignorant child, no hope for the polished cynical practical infidel.

How terrible! Ah! if we should become like that!

II. Some Causes.

(1) *Playing with grace.*—He has lost his faith. How did it begin? While he still had faith he began to play with it. There came a moment, almost unperceived, when he began to play with grace. Began to trifle.

(*a*) *Neglect of means of grace.*—Began to neglect his *prayers.* Knew he ought to go on; gradually desire left him. *Communion.*—Had been taught need of regularity, ignored it; gradually appetite disappeared. *Confession.*—Felt imperative need of absolution, but strove to quiet his conscience by other means; standard gradually lowered.

(*b*) *Dabbling with infidelity.*—When he already had the Faith, he wantoned with other things. Knowingly consorted with clever infidels, dabbled with these abominable superstitions, Christian Science, Spiritualism, and other systems with veneer of religion, and the light became obscure. Utterly different to one who is finding his way to the light.

(2) *Never prayed for Perseverance.*—It is a grace like any other. Assumed he had it.

III. Abiding in Christ.

[Not worked out.]

V

Matthew v. 20: Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Introduction.—We can picture the amazement among disciples at this tremendous claim. The Pharisees not

only observed the Law with minuteness, but their morality was excellent; not an æsthetic unmoral ritualism. Yet they failed in 'righteousness,' did not issue in beneficence to men generally. They proselytised, not for the proselyte's sake, but of their party, that most subtle form of egotism. They kept the letter and evaded the consequences of the Law. No doubt 'righteousness' means more than 'beneficence,' but it includes it; and in this sense to-day.

I. Beneficent Action is Necessary.

A tendency to subjectivity [as we thought, yesterday in religion, also] in life, to substitute an 'attitude of mind' for action, 'benevolence' for 'beneficence,' a cheap exchange. Arrived at in a curious way. Men begin by saying, 'It does not matter what you believe so long as you do right,' and then, 'It does not matter what you do so long as your heart is in the right place, not actually malevolent.' If the 'heart' manifests itself neither in faith nor works, it is not 'in the right place.' To be 'a good fellow,' which means a certain kind of social gift, and a genial optimism, does not fulfil the Christian obligation. Already spoken of the need of faith, now of works.

Look at your life. What beneficent acts have you done? Can you point to individuals you have helped? Even that is not enough: an extravagant tenderness at certain times when you see dramatic misery is not charity: but *Does the improvement of the human race form a part of my regular scheme?* Our Lord does not often attach definite rewards to definite deeds, but He does in this instance. 'Inasmuch . . .' The tenderest man, Incarnate Love, uses an appalling threat, 'Depart, ye cursed . . .'[1]

II. It must be Superior in Spirit to the Pharisaic Beneficence.

The Pharisees did their acts of mercy (1) *to acquire merit*, (2) *to advance their party*. A good parallel found in

[1] Matt. xxv. 41.

Tammany Hall. Famous for generosity, but motive is rotten.

Like the discovery of a new world, when we discover motive [Yorkshire village and underground mines]. As we test our philanthropy, a worm at the root of action. (1) *Emulation* of subscription list; (2) undisciplined *sentiment*; (3) *what is fitting* to our position; (4) *commercial spirit* of solid reward. There they lie, eating the heart out of our actions. Irony that God accepts the gift and rejects the giver ['only credit for a shilling']. A clever man thus defined a saint, as one 'who does the same things as other people, but for a totally different reason.'

III. Motive is Love of Man, seeking his Highest Good.

True philanthropy must remember that man has a soul as well as a body, just as true religion must remember that he has a body as well as a soul, *i.e.* both must be on the sacramental principle. So much philanthropy fails in grip and lasting effectiveness because it forgets this—that man is made for eternity, not time. The agnostic fails so pathetically—for streams cannot rise higher than their source; to aim at temporal things will not reach eternal. Therefore *our Lord* said, 'Seek ye first the Kingdom of God.'[1] Exactly the opposite course is followed by many. 'Make them first good citizens of earth. Give them first temporal well-being, then they will seek eternal.' *Experience* too teaches us the opposite. Ask an experienced priest who are the most difficult parishioners, he will say, 'Retired tradesmen and business people' who have no anxiety. The Rich Fool says not, 'Soul, thou hast goods laid up for many years, therefore thou hast leisure to consider eternity'; but 'Soul . . . therefore eat, drink, and be merry.'[2] The priest will tell you too that his faithful workers come from the hard workers.

Therefore while it is true that social efforts are demanded, while all ought to have sufficient leisure, etc., yet those

[1] Matt. vi. 33. [2] Luke xii. 19.

efforts must aim high. I entreat you to seek out any agency that aims at this, not in undenominational philanthropy, a beautiful theory, but so inefficient, because it has no clear view of what the Kingdom of God means. [St. Hugh's.[1] A comfort to find a charitable institution which is strictly denominational.]

IV. How is the Motive Acquired ?

We are thrown back again on personal religion. The shortest way to the heart of the Kingdom of God is to the heart of the King. The French king in arrogance cried, '*L'état, c'est moi!*' Our Lord says it in truth: 'The Kingdom of God, it is Myself.' Without this our philanthropy is useless. 'My son, give me thy heart first and thy wealth after.' Superstition to substitute one for the other. Seek ye first the Kingdom in the King, identify yourself with Him. Make His desires and methods your own, and all these things shall be added unto you, and your righteousness shall exceed that of the Pharisees, for it will not be yours but His.

Conclusion.—We have considered this week certain conditions of the full possession of the Kingdom of God. Even now the open manifestation of that Kingdom is advancing by strides. We may hasten, but we cannot hinder it. When we consider all that this city might do for Him, we grow jealous for the Lord of Hosts. What might not that zeal and activity do if it were dedicated to Him. What a glory this city might add when the nations bring their glory and honour into the City of God. So few here out of the thousands; yet there is sufficient ability here to work miracles. 'Give me twelve men with a single eye to God's glory, and I will set the world on fire.'

Please God we will labour for that Kingdom, each in the manner in which God calls us, seeking first the Kingdom, striving first to fulfil conditions of its citizenship, that when the veil shall lift, we may be found citizens of the Kingdom and children of the King.

[1] Added afterwards. Cf. *R. H. B.*, ii. 203-9.

VI

Sermon for Men (Bury).

Luke xiv. 14: And when He was come near He beheld the City and wept over it.

Introduction.—Eastern crowd easily catches fire. Enthusiasm, cries tossed to and fro. To Christ's ear deep undertone of 'Crucify'; at the climax He wept. Heartbreaking thought. He who knew all, saw New Jerusalem, wept! Only once again, Lazarus' grave. Both cases dead body. Only thing that breaks God's heart, sin and death. Jerusalem too a corpse, dreadful semblance of life, power of slaying left, tigress on a rock, red teeth and claws, waiting her last prey. Blood of Son of God, dead to God, glory passing to lighten the Gentiles, so He wept.

More bitter than over Lazarus. No resurrection for her. Already He saw the Roman legions, long lines like worms of grave, to take away this horror lest it should poison the air.

I. Her Death was not Evident.

1. (*a*) Her worship continued, Temple, Law, Great Feasts, Pilgrims, herds of lambs, smoke continually went up.

(*b*) Faith in herself continued. Ask a Pharisee what city: 'Bride of Jehovah.' Past history, longing to be free from Rome.

(*c*) Faith in God continued. Atheism unheard of, looked for Messiah, at the least hint thousands poured out.

(*d*) Ready to accept Jesus. 'The world gone after Him.'[1] 'Blessed be He that cometh . . . Name of the Lord . . . Kingdom of our Father David.'[2] If He had asked, not 'If any man thirst,' but 'Who will follow Me against Pilate?' the city would have risen; and if any Cross, Pilate would have died.

2. *She would only accept Jesus on her own terms.*—All the difference between life and death, thin line. Not as He was, but as she wished, not a Saviour but a King. He

[1] John xii. 19. [2] Mark xi. 10, etc.

had come to woo her: 'great Love story.' 'Come down, my Bride, lay aside crown and sceptre.' 'Nay, no husband but a King. Here I sit a Queen.'[1] No penitence, no humility. All her sacrifices mocked God.

II. National Religion.

1. (*a*) Worship. Pride ourselves on worship, very particular. Parliament and prayer. Coronation. Lifeboat, foundation stones, Established Church.

(*b*) Faith in ourselves. The coming race, peculiar people. Patriotism. 'God's own Englishmen.'

(*c*) Faith in God. Atheism rather bad form. God's vocation to glorify England! Men insulted if called Atheism.

(*d*) Ready to accept Jesus, of course; end of prayers with His Name; 'Saviour' in newspapers.

2. *We will only accept Him on our own terms.* Rebellion of last few years against (1) *The supernatural.* God has a vital connection with earth, still acts in sacraments. (2) *Penitence.* A penitent seems weak-minded, foolish. What for? English nation.

Of course we like a State Church, comfort the bereaved, baptize us and bury us, open Parliament, but we will not have these absurd claims, nor anything so degrading as penitence. 'I tell you, Englishmen won't stand it.' We will not have Christ as He is: but as we want Him.

III. Personal Religion.

The individual says the same, again and again; he is an 'excellent fellow,' goes now and then to *Church*, bright sermon, hearty singing. *Intense faith in himself.* I have lived a decent life, gone astray now and then perhaps, but, after all, nothing to be ashamed of.

Faith in God. Good Father, going to save me.

Ready to accept Christ. Don't understand much, but He's the Saviour, did something on the Cross. But . . .

Then a revival week comes, or parish priest. 'You are all wrong; why do not you become a convinced Christian,

[1] Cf. Apoc. xviii. 7.

live the whole life, go into it?' Nearly always one thing that holds you back. Everything else but that.

(1) *Sin.*—One thing eating out your soul. Lust, drink, gambling. 'I can't be religious with that.' Sincere enough to know that.

(2) *Friend.*—Will not break with him, it would mean a break, evenings.

(3) *Worship.*—'I will not give up my one day.'

(4) *Penitence.*—'I refuse.' Making amends, not going to go down on my knees.

Pride.—'I've lived one way: and I'm not going to acknowledge myself wrong.' What is that but accepting Jesus on your own terms?[1]

Pathos of that one thing. Young man drowned in sight of home, shot in last volley. 'One thing thou lackest . . .'[2]

This week is an appeal from our Lord. He comes meek and lowly, yet full of power. 'What shall it profit a man . . . ?'[3]

'If thou hadst known, even thou, at least . . . Pray God that awful sentence shall not end, but now they are hid . . . eyes.'[4]

[1] People who call themselves 'thinkers' ask whether Christianity can be squared with modern thought.—R. H. B.

[2] Mark x. 21. [3] Matt. xvi. 26. [4] Luke xix. 42.

IV. HOLY WEEK

Four Holy Week Sermons preached in Lincoln Cathedral, 1900.

I. THE ATTRACTION OF THE CROSS

JOHN xii. 32: 'I, if I be lifted up from the earth, will draw all men unto Me.'

Introduction.—Universal experience that the Cross attracts as nothing else does. The argument of St. Paul—(Gal. iii. 1) What power is there that has proved stronger than the Cross? Preachers tell us the same—We find it so in our own hearts—Even the Birth of Jesus does not go so deep as His Death—We may set the teaching of Jesus before men, or His miracles, or His final triumph—and they are untouched—But the Cross touches the heart and passes on to the will—Our Lord Himself knew that this would attract—'I, if I be lifted up'—The Father had spoken out of Heaven: and men said that it thundered, or that an angel had spoken. This had not drawn them—they still stood aloof—even those who believed dared not to confess it—but He knew that the Crucifix would break down their timidity—and drag them to His feet.

I grow impatient of 'Why do not people come to church?' Where the Cross is really preached they do—Thus St. Paul said, 'I have determined to know nothing . . .'[1] It is the symbol of Christianity—we set it on our churches and altars—it is that which the martyr of to-day has presented to him that he may trample on it—because it is the heart of Christianity—Why does it?

I. WHY? (*Innocent Suffering.*) The last mark of the image of God is the instinct of justice—A suffering child

[1] 1 Cor. ii. 2.

rouses the most hardened—It may be imperfect or erroneous, but really all men have a certain unselfishness if flagrant injustice is forced before them.

In *Pilate* this remained—his final appeal to Jesus was 'I find no fault in Him.'[1]—The depth of his sin is that he did not act upon it—he was not required to decide our Lord's claims, but his innocence, and to act upon it—It was the sight of innocent suffering that broke the heart of the *Thief*—sunk in every vice—hands red with blood—heart defiled with lust—he still had grace enough to see that 'This man hath done nothing amiss.'[2]—A kind of divine anger makes him turn: 'Dost thou not fear God? . . . nothing amiss—We see the Cross: and our instinct tells us He is innocent—Our Lord's challenge, 'Which of you convinceth Me of sin?'[3] has never found one to take it up—The Cross appeals firstly because He who hangs upon it is innocent.

II. (*Power of Sympathy.*) Suffering is absolutely universal—bodily—mental—spiritual—and loneliness—suffering always makes a soul lonely—a thin veil is drawn between him and his fellows—a shadow of death: we must die alone—But the sufferer always looks out for help—the dying beast rolls his eyes up—And everywhere the same story—agonies of birth and death—and the law that some must die that some may live—and nature cannot help—'We are all under the same law—We too are powerless to help—although we may sympathise a little'—All forces of nature are pitiless—But in the midst stands the Cross—where all these things are realised—pain—agony of mind and spirit—loneliness—But besides this He claims victory—Here is one who has suffered certainly as much as I have suffered, and has not sunk under it—The Centurion recognised this: 'Truly this was the Son of God.'[4] In my suffering I need one who knows what it is—but at the same time has not sunk—but who leans from a Cross to lift me up—I do not want a high cold God, strong to

[1] John xviii. 38. [2] Luke xxiii. 39-41.
[3] John viii. 46. [4] Matt. xxvii. 54.

save, but unable to feel for me—I am not helped by any who has suffered, but been conquered—I may be reconciled to suffering in a way by the knowledge that all suffer—and may gain a kind of cynical moody desperation—but I do not thereby rise superior to it—Here on the Cross is my God—suffering that He may feel for me—triumphant that He may save me.

III. (*Revelation of sin.*) Once more, as we look, we ask, 'Who has dared to do this?' What power is it that has dared to lay hands on innocence? We turn over the Bible from Bethlehem to Calvary—and we see that there is something darkening round Him—concentrating itself on Him. It needs no learning to see that it is what we call sin—The child says, 'What wicked man has done this?' How devilish such a power must be—We ask, what is sin—and as we look at the Cross the eyes of Jesus meet us, and sink down. If you seek the explanation of Cross, look within—If you seek the explanation of the mysterious agony within you, the agony of wounded conscience—the agony of self-wounded self's own actions—the mystery of the 'two laws,' look at the Crucifix.

It has been said that Christ on earth is a picture of Christ in the heart—God had long striven with men—man was conscious of an interior voice, which he thought was part of himself—Only one or two recognised it as external.

If this voice is merely one part of my nature, I may surely set it aside—So at last the Voice, the Eternal Word of God took human flesh—'Here,' he says, 'is that which has been within you'—men saw outside of them what had hitherto been inside them—the drama of Sin and God.

So the final appeal from the Cross is that there is a picture of my own life—fascinates like a mirror—we have a terrible dreamlike consciousness of having seen all this before—Dare we say it fascinates us, as the eyes of a serpent?—but it is as the brazen serpent, that gives life not death. There is the Word that has pleaded with me, hanging on the Tree—It was not myself that I sinned

against, trampled down, blasphemed and slew, but a Person—Not merely my higher nature; but a Person—It is that above all that makes men cast themselves down at the bleeding Feet—'Against Thee only have I sinned,'[1] and with that comes peace.

II. THE OFFENCE OF THE CROSS

GALATIANS v. 11.

We saw last night the attraction of the Cross—the three steps up which the soul goes if she follows conscience—Innocence—sympathy—revelation of sin—but if the Cross does not attract, it repels—we cannot be indifferent to it—It is like a strong personality—such an atmosphere of power about it—like magnificent music—either deafens and disgusts or sweeps away in ecstasy—a striking picture—either crude and harsh, or it chains you to it—Like a real tragedy: either repels or takes captive every sense—ignore it—What is there in it that so repels?

I. *It demands humility.*—We love to make ourselves the centre of all things—to find our religion within us—We like systems that flatter us and tell us that we ourselves are the centre—We hear a great deal about the Religion of Humanity—It was this that tempted *Eve*—'Ye shall be as gods'[2]—no longer having to look outside you—Teachers who tell us to 'appeal to the Divine within us' are always sure of a following—But the whole of our Lord's life was precisely the opposite—'Look unto Me and your soul shall live'; 'Come unto Me'[3]—He taught us as one having authority—'I am the Door—I am the Way . . . I am the Resurrection'[4]—And above all, the Cross is that appeal to look from ourselves to Him—as Israel was bidden to look to the brazen serpent—like Job—look away from self to Him—'I lay my hand upon my mouth.'[5] We learn from the Life of our Lord, and chiefly from His death, that a Person claims us, not a system—*St. Paul* worshipped a system—and our Lord claimed him as

[1] Ps. li. 4. [2] Gen. iii. 5. [3] Matt. xi. 29.
[4] John x. 7, xi. 25, xiv. 6. [5] Job xl. 4.

a Person: 'I am Jesus of Nazareth'—It was the Person that convinced *Nathaniel*[1]—His system melted away in a moment—It is part of the offence of the Cross that it claims an allegiance to a Person—Christianity is Christ.

II. *It demands acknowledgment of sin.*—Among a certain people there is a hatred of seeing the unpleasant—they do not mind its existence—but only its manifestation—We see it in *social conditions*—Men cry peace where there is no peace—thinking that by ignoring vice and intemperance and conditions favourable to them, they somehow settle the question—Optimism indeed has its place—but it is not in ignoring, but in being aware of, and in bringing to bear a greater force.

We see it with regard to sin.—How many beautiful words have been applied to it—embroidered robes to cover up its ugly nakedness—'heredity,' 'environment,' with regard to others—'natural,' 'unavoidable,' with regard to themselves—or at the best, 'mistake' or 'ignorance.' They forget the *ugliness* of sin.

To such the Cross is an offence—It is an ugly thing—blazing out in red and white—'This be far from Thee, Lord'[2]—God has always taught us by this—Abel brought blood—Cain, flowers—Cover up ugliness, said Cain—ignore the fall—Surely God likes what is beautiful—Abel brought the piteous lamb and killed it—its glazed eyes—its smoking blood dripping among the stones was an acknowledgment of what sin deserved—'His blood for mine.' It was a picture of what sin ended in when Abel himself lay dead. So the Jewish worship was full of blood—not a stately ritual only of incense and trumpets—but blood everywhere—cries and bleatings—eyes seeking pity. All this ugliness gathered up in the Cross—He was made sin for us. It tears the veil away from sin—There is sin—It sends us on our knees—'I too have sinned'—or it rouses our anger—'How dare you disturb my peace of mind by showing me such an ugly thing?'

[1] John i. 45. [2] Matt. xvi. 22.

III. *It demands suffering.*—Many grant these two things—find no help within and turn to Jesus—confess their sins as against God—and find a little peace—but a new 'offence' begins—The conviction dawns that the followers of the Crucified must themselves be crucified. Union with Him demands the breaking of other ties—'Take up thy cross—otherwise you cannot cling to Mine'—and by and by they are offended—It must come—Where are the marks of the Lord Jesus?

(*a*) *in private life.*—You must give this thing up—It is holding you down—It may be right for others—it is not right for you—You have reached a new stage, 'Pluck it out and cast it from thee.'[1] It is necessary.

(*b*) *in home life.*—Not only violent opposition—but good-tempered indulgence—treated as harmless lunatic—not even if you think you can win them must you make concessions. 'Whoso loveth father or mother . . .'[2]

(*c*) *in social life.*—How many offended there! I cannot stand up against these sneers—not only in workshops, etc., but in drawing-rooms—being thought extraordinary, or simple; or slightly ill-bred, in being zealous for anything at all.

The offence of the Cross is eternal—in the heart—home—workshop—Its shadow falls about us continually—even on good and holy things—It came between our Lady and her Son—It came between Him and the pleasant valleys and flowers of Galilee—It comes now between us and our home—it lies across the marriage-bed—across the nursery, for religious—across a thousand innocent and heavenly joys—'Whoso loveth father or mother . . .'

The chief corner-stone is to some a stumbling-block—but unto you that believe He is precious—We must build whether we will or no—and other foundation can no man lay—The world is strewn with ruins that might be eternal mansions—Other foundation can no man lay than that which is laid, even Jesus Christ.

[1] Matt. xviii. 9. [2] Matt. x. 37.

III. THE EXAMPLE OF THE CROSS

PHILIPPIANS ii. 8: He became obedient unto death, even the death of the Cross.

Introduction.—We saw yesterday how the offence of the Cross still remains—when the demands on humility, penitence, and suffering are made, many 'walk no more with Him'—They follow Him in Galilee—hear His gracious words—marvel at His mighty works, even enter the Upper Chamber, even Gethsemane—but when He passes to the Way of sorrows, they forsake Him and flee—Let us go on and learn one virtue from the Cross.

People who have an intense love for Him in the Blessed Sacrament yet cannot bear the Cross of Penance.

I. *The essence of the Cross was obedience.*—The Bible is one long record of God's need of man, and man's of God—begins in the garden—then the redemption—then the great reconciliation—and ends with man's aspiration: Even so, come, Lord Jesus. The fall came from the result of man's will—God said, 'Thou shalt not,' man answered, 'I will'—At that moment all was thrown into confusion—man's own lower nature revolted against his will—as his will had revolted against God's—Every child was born with a will in rebellion—Even St. Paul after years of discipline and self-devotion cries, 'The evil that I would not . . . wretched man that I am'[1]—Further, *nature itself revolted against man*—Hitherto it needed no toil—now it had to be subdued in the sweat of his brow—*Then our Lord came to reconcile man*—What man had done, our Lord had to undo—Where Adam's will had revolted, our Lord's will obeyed—'Here is a human will, my God, entirely subject to Thee'—'Lo, I come to do Thy will, O my God'[2]—'I came not to do mine own will'[3]—In the sweat of His brow, of blood, He toiled at His human nature—and it obeyed—*And, behold! nature came back to her allegiance*—'What manner of man is this!'[4]—'He

[1] Rom. vii. 15-25.
[2] Ps. xxxix. 9.
[3] John vi. 38.
[4] Luke viii. 25.

was obedient unto death, even the death of the Cross.' [1] *Even* the death—Here His life of obedience culminated—'As spices are sweet when they are bruised, our Lord when bruised for our offences sent out sweet obedience.' [2]

II. *We must be conformed.*—What He did *for* us, must be done *in* us—We cannot separate them—The Cross gives us a starting point—but it has to be worked out in us—'Let this mind be in you, which was also in Christ Jesus' [3] —Union involves obedience—Our prayers must be offered in the Name, from the platform of obedience, of Christ.

'The prayer of a righteous man availeth much.' [4]

We are not called to be brilliant or original—but to obey. Saintliness is within the reach of the unlearned—we hear much of the praise of originality—But what far greater beauty there is in obedience—simplicity—a diamond is more precious than an opal—There are depths of colour in a diamond that come from its pure heart—transparency—the same colours in an opal, but they are surface colours. A simple life arouses our impatience at first—how drab-coloured! Yet when we conquer that, what depths of beauty!

The march of a disciplined army—a perfect common chord in time—a pool of perfectly clear beauty—There is perfection—pure order—pure harmony—pure light—the beauty of heaven is this—the hosts of Heaven in order—'Thy Will be done in earth as it is in Heaven.'

III. *How God reveals His Will.*—How it was revealed to Jesus we do not know—whether by communication from the Holy Ghost—or inherent in Himself—dangerous to tread here—But for us it is plain.

(1) *By the individual guidance of the Holy Ghost*—Do not forget this—(Ignatian exercises do not mention the Holy Ghost [5]). This guidance is assured to us: 'The

[1] Phil. ii. 8. [2] St. Bernard. [3] Rom. xv. 3. [4] James v. 16.

[5] Yet not alone the two groups of rules for the Discernment of Spirits, but the whole inward attention asked of the exercitant, show that St. Ignatius *presupposes* throughout the action of and communication with the Holy Spirit.—Ed.

word is very nigh thee, in thy heart'[1]—It is an old eternal platitude; but how necessary—follow the Voice of the Holy Ghost—There are moments when a choice of two courses is presented; the will pauses—Self-interest, attractiveness, pleasure draw one away—chorus of eloquence—on the other a passionless word, 'This is the way, walk ye in it'[2]—We pause and the voices break out, 'You will serve God better—ye shall not die'—Weigh it, and choose for the love of God!

(2) *By outward circumstances.*—Sometimes He does not speak directly, but by outward things—Two courses—Romance, ambition, dramatic possibilities on one side, and simple duties on the other—duty to parents—claims of home—previous experiences—A rending struggle follows—Follow Him.

With our Lord this struggle went on.—Temptation—'All these things will I give thee.'[3] In the garden—When our Lord said, 'Thinkest thou not . . . legions of angels?'[4] is it not an echo from the battle: 'In their hands they shall bear thee up'[5]—Surely this attack of Satan was repeated in a keener form in Gethsemane—'Call your angels. Bid them set you on the throne, not on the Cross.' On the other side the clear lamp of God's will shining full upon the Cross—Thank Him for His obedience—The angels were left wondering—and the Cross was clasped—'Lo, I come to do Thy Will—Give me the Cross that I may clasp it—Give me the Cup that I may drain it to the dregs.'

IV. THE POWER OF THE CROSS

1 Corinthians xi. 23: The Lord Jesus, the same night . . . took bread.

Introduction.—We have thought of the attraction of the Cross, singling out souls from the world to His Feast; and then if we do not stumble, how learn humility, depend-

[1] Deut. xxx. 14. [2] Isa. xxx. 21. [3] Matt. iv. 9.
[4] Matt. xxvi. 53. [5] Matt. ix. 6.

ence on Him, acknowledgment of sin, and finally obedience. And there we might despair—Who is this that I am bidden to imitate? It is hopeless—You are mocking me—So our last lesson is the Power that flows from the Cross—that enables me to live this life—Truth came by Jesus Christ, but it is an active truth that makes us free—not a cold peak to which we cannot attain—Grace comes by Jesus Christ.[1]

I. The Cross and Communion.

All grace flows from Christ crucified, whether of new life, strength or pardon—but our Lord connects with the Cross the Sacrament of His Body and Blood—by the time, 'the night He was betrayed,' and the words, 'This is my Body which is being given'—already down in the town the preparations are being made—Our subject is chosen for us—the Blessed Sacrament.

There is, of course, firstly, the Sacrifice of the Cross for ever presented in the Eucharist—the holding up of the Very Body and Blood before the Throne—on behalf of those without His Church as well as for those within—but *the gift of Himself* He reserves for those that are His—None that are unbaptized may receive it—So on this night He gathered His own—He gives His flesh *for* the life of the world—but He only gives His flesh *to* His own.

II. Communion is the Gift of Jesus to us.

Let us take for our thought what all are agreed on—that it is Jesus Himself who comes. There follows:

(1) *There is in it every grace we need.*—We may come clean to the Feast—but full of defects—The garment may have been washed in the Precious Blood—but how full of rents it is. In this there is enough grace to make up all our needs—to make us all saints—He gives Himself whole and entire, as if there were none other in the world—because He is infinite—My Beloved is mine—The Crucified Lord is not merely an example—not merely a sacrifice—but a power within us—Holiness is infused into

[1] John i. 17.

our souls—We become bone of His Bone and flesh of His Flesh—That is what our hearts demand, an escape from self—rather a transformation of the body of this death—That very Body which hungered, was tempted—and the Blood which beat hotly in temptation—these are given to us.

(2) *Why do we not progress?*—Many ask this—I am striving—but the Figure of my Lord seems farther off than ever—Of course it does—As you grow in grace you grow in knowledge—As you come out into the sunshine your hands, which looked clean in twilight, look stained—The saint is a greater penitent than the sinner—As we grow our Example moves higher—You rise from ridge to ridge, and He too rises—But it is no wandering light—no illusion—The veils will fall—and we shall see Him as He is—and that Vision of Beauty will strike itself on our souls—and we shall be like Him—The clouds roll off; and the sun blazes out in the pool.

(3) *We must use the gift.*—But it may be true that we are not growing—There are some who *do* make no progress—because they do not use the gift—The Sacraments are not substitutes for effort, but incentives—We do not educate children by telling them facts one after another, but by giving them help that they themselves may make efforts—Thus non-communicants sometimes strike fire from themselves—by making efforts—and developing baptismal grace—We must *use* the Sacraments—increase effort—'To whom much is given, from the same shall much be required.'[1]

III. He demands the Gift of Self in Return.

He gives Himself whole and entire—not a part of life, but the whole—not our religious moods, but every mood—not our churchgoing hours, but every hour—not a part of our life, but the whole—Nothing less than the whole—'ourselves, our souls and bodies.'

Oh! the pathos of those who keep back a part! The

[1] Luke ix. 48.

rich young man! so good, pure, obedient, God-fearing—yet all is thrown away—'One thing thou lackest'—('drowned in sight of home,' 'shot in the last five minutes').

Oh! the tragedy of Judas! So much zeal—spirituality—self-denial—but one sin, eating out the heart!—On this night the Lord offered Himself to Judas—the sacrilegious communion followed—one part kept back from Him—one sin—He who said 'If thou wilt be perfect'[1] also said 'Be ye perfect'[2]—a precept, not a counsel.

Brethren, is there one heart here conscious of a reserve—of one sin that is kept—The rest goes for nothing—He will accept nothing less than the whole—What more could He have done? The Sacrifice offered for you—food offered to you—Pluck it out and cast it from you—He asks this—Give Him thyself.

[1] Matt. xix. 21. [2] Matt. v. 48.

V. EASTER

I. MARY MAGDALENE

Mark xvi. 9: Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene.

If our Lord had willed, He could have been created direct, but was born of a woman. An amazing honour to womanhood. Also appeared to a woman first—these two types of purity: one pure from the beginning—of innocence—other, purity of penitents. Both stood as sisters by the Cross.

St. Mary Magdalene had come early—saw the tomb empty—returned with other women: stayed—then saw angels; cared nothing—wanted Jesus; then had seen Him.

Why to her first? St. Peter? St. John? faithful—whom He loved—His own Mother?

1. *Because she was a penitent.*—Again and again insists how dear a penitent is. Lost sheep—silver—son.

People may live fairly good lives: (*a*) no temptation; (*b*) love of respectability; (*c*) desire for Heaven.

Nothing will win back a penitent but love; sin the strongest thing of all, but love: One who has sinned deeply can only return from love: 'Much was forgiven because she loved much.'[1] 'Love and do what you will,'—how bold!—life must be good if true love behind.

All these different lives: so much to choose from—love shines like diamond; our Lord stoops to gather. So He appears first to penitent, to show that the past can all be put away; dear to His heart.

[1] Luke vii. 47.

2. *Because she was faithful as far as she knew.*

(*a*) *Anointed Him.*—What she could—how could she help the Son of God ? Only pour out her ointment.

(*b*) *Come to Cross* in His agony ; soldiers could prevent her relieving Him, but could be there.

(*c*) *Come to anoint Body.*—All the light gone out of her life, but would cling to what she knew—those dear hands and feet ; close those eyes, wash the dry blood—that Body was ' Her Lord '—did not go away recklessly into sin : old life : because disappointed. True that He had been beaten ; but she would be faithful to the only good she had known—Joy had gone : then she would accept tears and sorrow—and so her sorrow was turned into joy.

3. To us Easter dawns with joy—unlike hers : and, unlike her, also we do not see Jesus. A middle path : joy yet of faith, not of sight.

How are we to go on ? Desire good things—but old lesson, Do what we can. (Penitence is never-ending.) Complain sometimes, ordinary days, things : and find that we are ordinary people. ' If only in those days ! ' Cross ! Sepulchre ! No chance to be saints.

That is not true.—Do what we can (artist and lump of clay). That is saintliness (artist not a man with magnificent paints—marble tools). Saint is a person who does ordinary things extraordinarily well. We have to fashion Christ within us.

(*a*) *Little things to do.*—Mary only had to anoint body of Jesus. Get up early—come sepulchre. Yet because she did this, is rewarded. Love makes them precious.

(*b*) *Small powers.*—Not clever—strong-willed : but you have a heart—You do not know how much you can love—vast powers, wide heart—till you love *Him* (St. Francis Xavier, ' No more ' [1]).

(*c*) *Ordinary people to do with.*—' Inasmuch '—Mary thought it was only the gardener : but Jesus. Under our friends' faces : His face.

[1] St. Francis Xavier, in the height of his ecstasy, used to cry out thus to our Lord.—Ed.

How easy to win Heaven! God does not ask you to die for Him, but to live—and only to live *ordinary* life *well*. That is what 'seeking things that are above'[1] means—seeking heavenly things on earth. (Ascension: not by gazing up, but going out to do good.) Good confessions, good communions—simplicity. And earth becomes Heaven—human things divine.

'Lord, I have not done great things—many things—but I have done what I could.'

'Well done! good and faithful servant—enter thou into the joy of thy Lord.'[2]

II. THE TRIUMPH OF CHRIST

ISAIAH lxiii. 1, 2, 3: Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat? I have trodden the wine-press alone; and of the people there was none with me.

Introduction.—(i) Our Lord in New Testament stands: the one Perfect Figure—Behind Him the Old Testament, reflecting here and there on the bright surface; rays from His glory. All the great events of His life reflected—His birth—as in promise of Isaac—His fasting in the wilderness—Israel in the wilderness—Elijah—His betrayal: Joseph sold to his enemies—The Blessed Sacrament—Passover—His bearing His Cross—the wood is laid on Isaac; the only Son—His burial 'with the rich in his death': three days of Jonah—His resurrection: Jonah. And here a glorious picture [TEXT] of His resurrection in triumph Christ has had in Old Testament. These and many more He expounded to the two in Emmaus, and to His apostles in the Upper Room.

(ii) The same—A watch-tower in Jerusalem—looking east—A mysterious Figure comes across the hills from Edom—'Who is this?' *Answer:* 'I that speak in

[1] Col. iii. 1. [2] Matt. xxiii. 23.

righteousness. . . .' *Question:* 'Wherefore art Thou red? . . .' *Answer:* 'I have trodden . . . alone.'

I. Strength of our God.

He comes at Easter like a conqueror—'Sown in weakness, raised in power.' This impresses the watcher—Passed supreme test of strength—suffering in *loneliness.* Easy to suffer in company—But 'all the disciples forsook Him and fled.' And more mysterious loneliness. 'Yet I am not alone, for the Father is with Me.' Yet, 'My God, My God, why hast thou forsaken me?' This is the great dread of death—we are accompanied to the gates of death, but no further—Even leave the familiar body behind. But at Easter we forget this—See Him as a conqueror—At the end He cried, 'It is finished,' so that the centurion cries, 'Truly this was the Son of God.'

II. Strength of the Enemy.

Edom is the enemy. All the way down Old Testament everything falls into pairs. Jacob and Esau. Esau the father of Edom. Edom always resisting Israel. Devil always resisting God—right down to Son of God standing opposite Herod the Edomite—Edom is the type of sin and death. Our Lord at Easter returns from Edom or Bozrah.

But how strong Satan has been—Not a bloodless victory—No: 'He spake and it was done'—but a bitter struggle—bowing Him down in the Garden, lifting Him up on the Cross, tossing Him to and fro. Comes with dyed garments—wounds still on Him—St. Thomas saw them—St. John saw them in Heaven (Monk's vision, 'I do not see the wounds').

How daring and how strong sin is!—able to torment the Son of God so much—to beat Him out of all semblance of man. None but Satan, who once dared to defy God, would now dare to crucify Him.

III. Experience teaches Us the Same Thing.

Power of sin.—(1) Look at ourselves, and we see the power of sin (*a*) the drunkard—chained and blind—longing

to be free. Another held fast by love of money, or mere irreligion.—Nothing seems very wrong—yet it is all wrong: no gross sin, yet held by a thousand threads. (Gulliver and Lilliputians.) One chain or a thousand threads.

(*b*) Or we see a country ruined by sin. South Africa—Sin at the root. Why are those bodies decaying? houses burning? Or a country like France, continually apostatising—tearing down the Cross: or like England—drifting away from the faith—a hundred sects—divisions.—What has done this? Sin.

(*c*) Or our own selves. One sin: eating out our soul? like a cancer—or a weakened will—or hopeless indifference. —Lack of faith—selfishness. Conscious of those things in best moments. What has done this? Sin. Who shall deliver us?

Power of our Lord.—And we should despair unless we saw this same figure of our triumphant Lord.

Perhaps some here can look back and see His strength in our own lives. He who harrowed death and hell—broke the gates of brass—has struck off our own fetters. In your Easter Communion a new strength came.

But if not? He is still mighty to save. There is no kind of reason to despair. He is the stronger of the two. That perhaps the greatest lesson of Easter—that He who by dying hath destroyed death—who cast off the grave clothes and passed through the rock in power and beauty, can lift off the gracelessness that encumbers, and take away the heavy stone—and raise us from death into newness of life.

VI. ROGATION AND ASCENSION-TIDE

Sermons preached at St. Olave's, York, Rogation and Ascension-tide 1901

SERMON ON SUNDAY MORNING

The Tower of Babel

Genesis xi. 4: And they said, Go to, let us build us a city and a tower.

Introduction.—We are taken back by our text into those far-away ages—so difficult to understand. The only picture we can form of it is by imagining a savage tribe at its very best—amazing ignorance of facts which every child knows: but a wisdom and spiritual intuition beyond the wisest pagan ever since. It does not concern us as to how Moses received these sketches of early history—whether by *documents* attested by the Holy Ghost, or, as some have thought, by a series of great *panoramas* not unlike those of the Revelation: which he afterwards described. There are certain principles plainly before us in this story. How far it is allegorical does not matter—at any rate, this is the way the Holy Spirit taught us: and we cannot improve upon that.

I. A Great Social Movement is described.

Sin always brings disunion. Sin sets self first instead of the community, and although so far the race was one there were signs of disunion. One great judgment, the Flood, had awed men into fear—from disunion came weakness—Man had learnt that. Tribe against tribe wasted strength. War occupies energies that could better be used in other ways. So a social movement. Text. We will have one central government, which shall overawe

the rebellious.—Co-operation instead of competition.—One City, living a common life with common aims; instead of loneliness and squalor and the perils of loneliness, our tower shall reach to Heaven—this earth shall be Heaven itself—Peace and quietness at last.

It all sounds admirable—but they had *left out* the one essential—*God*. Other foundation can no man lay. 'Except the Lord build the house their labour is but lost that build it.'[1] They wanted Heaven without God.

So judgment fell. They began to misunderstand one another's aims. The one common language broke into sections. This man wanted this kind of architecture—that wanted that—one bricks—another stones—one wanted the streets one way—another wanted his house put here—and the whole thing became hopeless. The very thing that was meant to bring unity, brought confusion—Babel.

II. A Great Social Movement is going on now.

(1) *In State.*—(*a*) *In the world.*—Arbitration is in the air—Peace Conference—Men look forward to when all Empires shall become one. We are learning that war is a waste of energy in the long run—we dread terribly a European war. That is good.

(*b*) *In the Empire.*—Every Empire tends to absorb smaller nations. Endless competition is not good. We are trying by every means possible to 'consolidate' the Empire. Good.

(*c*) *In detail.*—Everything is moving towards union—Parish Councils — Municipal Councils — Clubs — trades-unions—unions of masters and men. All that is good.

But how dangerous if we leave God out; and are there not signs?

(*a*) Peace Conference without prayer.

(*b*) Our Religion is deliberately set aside in the consolidation of Empire.—People denied a day of prayer. The Viceroy of India presents a lamp to a mosque. Khartoum is open to civilisation but shut to Christianity.

[1] Ps. cxxvii. 1.

(*c*) Ten times as much zeal is given to drains and trams as to anything resembling religion.

Do not let us deceive ourselves! pretend that this is the coming of Christ's Kingdom—Heaven with God left out—the walls rise! but how far—'Except the Lord build the house . . .' The end is Babel.

(2) *In Religion* (Undenominationalism).—Precisely the same process and desire for peace—religious bodies drawing together—Two bodies of Presbyterians in Scotland—Free Church Catechism, Baptists and Congregationalists, a common worship together. Board schools intended to do away with division. All this desire is good—magnificent. But, is not Revelation left out? Is not undenominationalism, so good in its motive, a very Babel. It is not asked, 'What did our Lord reveal?' But, 'What is the G.C.M. of all our beliefs?'

This is Babel. 'Except the Lord build the house . . .'

III. God's Remedy for Confusion.

If all these desires are good, what is their fulfilment? No good desire is objectless.

The answer is that *God Himself has built a City—is building it.* The Ascension is the last step before its descent at Pentecost.

(*a*) A City—an organised society—not a human club—mere aggregate of units—but a Communion of Saints.

(*b*) A Tower—a ministry—a government—not raised from below, but ordained from above. 'As My Father hath sent me.'[1]

(*c*) Top reaches to Heaven. The Head of that Church is Christ who is in Heaven.

(*d*) It is of all nations.—Catholic—all talking one language of adoration.

It is not yet visibly one. What great building in process of building is one? The foundations are wide, stretching over the whole earth. Is it so very wonderful that with all our sins we should not see it as one?

[1] John xx. 21.

But it is built on the Rock—the one Foundation which cannot be moved, and in God's time the noise of building shall cease: and the scaffolding be removed, and the City shall shine out—four-square—elect.[1]

It is Ascension-tide. God goes up to give union instead of coming down, as at Babel, to throw into confusion.

As we follow with eyes of faith our Master Architect ascending that mighty tower, let us take courage in this time of dismay until He Himself shall make His own plan, His own perfect city, in which all our desires for union and brotherhood can alone find their fulfilment.

'O pray for the peace of Jerusalem—they shall prosper that love thee.'[2]

SERMON ON SUNDAY EVENING

The Name of Jesus

Matthew i. 21: Thou shalt call His name Jesus: for He shall save His people from their sins.

Introduction.—When we see a great crowd in the street with central figure, we ask, 'Who is it? What has he done?' At this time a stir on earth, the disciples of the Lord are full of gladness and awe—there is a stir in Heaven—a great chorus, 'Lift up your heads,'[3] one central figure. The answer to both these questions is in His name.[4] Look back, Gabriel. Look on 'It is finished.'

And what associations are round this name.—Every country and language, cried by children—reverenced by saints—in palaces, huts—torture-chambers—battlefields—tombstones. Like a diamond.—What has it gone through—hand to hand from the miner to the princess? The first we learnt after our own—please God, the last we shall speak.

[1] Apoc. xxi. 16. [2] Ps. cxxii. 6. [3] Ps. xxiv. 7-9.

[4] You have a right to sing 'Jesus, Lover of my soul,' the moment you are repentant, but not a moment before.—R. H. B.

I. Its Teaching.

All names originally teach the character—JHVH [1]—Israel for Jacob—Eben-Ezer.—So with our own—Miller—Baker—Armstrong. So with this Divine Name=God our Saviour.

(i) Many people look back to the Incarnation as the greatest event: but for the wrong reasons.

(*a*) Reformer.—How many virtues have come into existence.

(*b*) Teacher and Prophet.—Sermon on the Mount is the solution.

(*c*) Comforter.—'In my Father's house.' 'It is I,' many cheered.

(*d*) Example.—A Perfect Life to encourage us: show us what man may be.

All perfectly true: and we thank God for the things: but they are not the point.

None of these things are in His name. The core of the Gospel then is 'Saviour.' [2]

(ii) *What from?*—Sin. [The greatest things have the shortest names.] *This is clean contrary to popular religion.* The word 'sin' is shocking: so all kinds of names to cover it up. 'Heredity. . . . Environment—misfortune—mistake—shortcoming.'

It is so in outward observances. 'Pleasant Sunday afternoons'—'popular preacher'—'good music,' 'military services.' We want awakened consciences, not tickled ears—broken hearts, not critical intellects.

And all this issues in an *appalling optimism*—that sin is a merely earthly circumstance like poverty or riches, or bad health—will all drop off at death—Whereas sin has eternal consequences. We take out of the world the character we have made. That foul-living man, empty-headed and empty-hearted woman, take their stained soul or their foolish emptiness into the spiritual world with them. It is terrifying.

[1] The consonants of the Name of God as revealed to Moses.—Ed.

[2] There have been many Comforters, etc., but only one Saviour.—R. H. B.

Then there drops this dew. JESUS.—Yes; but we must know our sins before we can be saved from them. 'If we confess . . .'[1] We can only really cling to Him and love Him, when we have learned the mire we have been rescued from.

Sunday-evening congregations terrify one sometimes.—These love-songs to Jesus sung so loud from souls that do not know what they do! 'Betrayest thou the Son of Man with a kiss?'[2]

(iii) [*From*].—'But that is hard. I at least cling to Him as my Saviour.' Then I would ask you, 'Do you wish to be saved *from* your sins—or *in* your sins?' There is a vast difference. Of course we all want to be saved *in* our sins; but *from* them means giving them up: and we won't do that. Then Jesus is not our Saviour.

II. Its Power.

'There is none other name given under Heaven whereby we must be saved.'

This name, like the sign of the Cross, makes the devils tremble and leave us. Why have we not more simple faith in it? [A dying woman could not rest—told to repeat Jesus, Jesus, Jesus. Peace came back.]

Use it in moments of temptation and pain. When you use it, it is like holding up the Lamb of God to the Father. We end our prayers with it—'Whatsoever ye shall ask in My name'[3]—*for the sake*—that touches the Father's heart. From the acts of the Apostles downwards, how many thousands of lame, blind, deaf, walk, see and hear through it.

III. Its Holiness.

(*a*) It was brought from Heaven by the Angel—from the depth of dazzling glory God had compassion on sinners. The name existed before: 'Joshua,' but none has dared to

[1] 'He is faithful and righteous to forgive us our sins,' etc., 1 John i. 9.

[2] Luke xxii. 48.

[3] John xvi. 23-24.

call a child by it since.[1] [The King's health—old custom to break the glasses.] We use the names of Saints and Angels, but not this.

(*b*) Be reverent about it.—Terrible familiarity—quite pious people so ill-mannered—not worse than that. If we kept the old rule to bow our heads whenever it is used, we should be more reverent altogether.

The reason so few keep Ascension-tide is, that they do not understand their Ascended Saviour as a present Saviour.

Above all, learn its depth.—The whole Gospel lies coiled in it—like the oak in the acorn.

The bitterest pain of Hell will be to remember it—to think of all it might have meant both in the world and in eternity. The keenest joy of Heaven to repeat it with adoring love—'My soul doth magnify the Lord, and my spirit hath rejoiced in Jesus—In God my Saviour.'[2]

MEDITATION ON MONDAY MORNING

JOHN xx. 17: Touch me not, for I am not yet ascended to My Father.

Introduction.—(*a*) *Describe scene.* Magdalene about to throw herself forward from her knees, clasps His Feet. Yet she is rebuked. Why? Not for touching Him: because the other woman 'held Him by the Feet.' But because she wished to renew the *old* relationship. [Kissed His Feet on the couch and Cross.] Wished to be again a grateful penitent, drawing strength from the touch. (Instinct of kissing the hand)—whereas the other women adored Him.

(*b*) '*For I am not yet ascended.*' Then after the Ascension the old personal relation—only lifted higher—will be resumed, she will 'touch.' At present in a transition state—mysteries here—yet we dimly see.

What then does this personal relation mean? Our Lord makes it the foundation of all religion. 'No man cometh unto the Father but by Me.' 'I am the way . . .'

[1] That is, in northern European countries.—ED. [2] Luke i. 46.

'I know my sheep and am known.' Above all, 'I am the Vine—ye are the branches.'[1]

Remember that. The whole of Christianity for us rests upon our relation with Christ. This is for every one the basis of intelligent faith. Not demonstrative but personal. ['She has had experiences.'] Hardly any language too strong for this relation.

I. This Relationship is Unique in each Case.

(*a*) Jesus, the same in Himself, is different to each. No spiritual experiences of any two persons are exactly the same. It is so with human friendship. A mutual friend shows different sides to each.

(*b*) Each soul gives our Lord what no other soul can give Him—there is a 'secret' between them. 'A new name written which no man knoweth, saving he that receiveth it.'[2]

(*c*) The realisation of this gives a quiet confidence, a kind of Christian quietism. My Beloved is mine and I am His. This is what underlies every Religious Duty. Look at the stir of a great service—curious feeling of inadequacy of it sometimes, but pierce through that stir—there is Christ ('they sing hymns to Christ as God'[3]). Follow a soul up from Baptism to eternity. Incorporated by Baptism, taught about Him, sins against Him, absolved, Confirmed, First Communion, Life of Communion.

What death in His arms, Vision of Him—purified—Eternal abiding at His Feet.

What life this gives to Religion. Gives us liberty. ['John Inglesant.'[4] How people's faces kindle at that name.] The slavery of Love is Liberty, 'whose service is perfect freedom.' 'The birds that wanton in the air know no such liberty.'

II. But Involves Terrible Dangers of False Spirituality.

Quietists in the seventeenth century.

[1] John xiv. 6, x. 14, xv. 1.
[2] Apoc. ii. 17.
[3] Pliny, *Letter to Trajan*, Ep. 97.
[4] Cf. R. H. B., *Life*, i. p. 68.

Certain tendency now to appeal from the Church to Christ—to deride forms and ceremonies—to regard oneself as a favourite of God, privileged person. Many cant phrases—' worshipping God in the open air.'

(1) Disregard of Ceremonial. Why is it necessary? So carnal.

(2) Disregard of Sacraments. So unspiritual.

(3) Disregard of Divinity. Incredible that God should be incarnate.

} Tolstoi: Until nothing at all is left, except a vague admiration for our Lord's character.

And also far short of this: to think we can do without certain things owing to our peculiar circumstances and relations to our Blessed Lord. This is the great stumbling-block of Quietism: that we can afford to neglect certain religious duties.

III. The Test is Twofold, as to whether our Relation is Vital or not.

(1) *Rigid obedience to Christian obligations*: because our Lord is to be found in their performance. He Himself is in Eternity, but He manifests Himself in time and space. Of course a danger of confining His presence to localities, but on the whole much more danger of being too vague. After Consecration He is present in a way He was not before. We must seek Him in His House, in His ordinances—we cannot afford to disregard these things.

(2) *Readiness to suffer.*—The test many people apply in this luxurious age is ease in religion.

Three forms in which the Cross comes.

(1) From outside. Persecution, being ignored, treated as a fool.

(2) From within. Perseverance in spite of feelings. Feelings are not under our own control, and therefore are unimportant—the will matters.

(3) Inward discipline—the life of mortification—so that self is denied.

These give and prove reality of relations to our Lord: without them we are self-deceivers. With them we touch the highest joy. 'My Beloved is mine and I am His.'[1]

INSTRUCTION ON MONDAY EVENING

Prayer

Rogation days are a time of special prayer for the fruits of harvest. Corresponding to harvest thanksgiving. A few thoughts on prayer in general to-night—to-morrow on the centre of prayer—the Eucharistic sacrifice.

I. Man's Faculty of Prayer.

Man is a praying animal. So far as we know animals do not pray, though difficult not to believe it sometimes—creatures crying in pain. At any rate man does.

Thus a part of *natural* religion. The wildest savages. If we had never heard of Christ it would still be our duty to pray. In spite of sin, this remains: a deep instinct. [Atheist cried, 'My God.']

Therefore, *it is one of one's highest faculties.* The deepest are always the highest, and it is the finest faculty: because it has to do directly with God. [Cheap phrase, 'living life to the full'—unrestrained instincts—but how to the full if the highest is left out?]

Poor maimed soul which does not pray. [Eagle in a cage.] Many divisions. Petition—Thanksgiving—Confession—Adoration.

II. It is Part of Revealed Religion.

(1) Our Lord assumes it. 'When thou prayest.'[2]

(2) Our Lord commands it. 'Watch and pray.'[3]

(3) God desires it. It is therefore meaningless to say we love God, if we do not do what He desires.

He bends to listen, His hands full of gifts.

III. The 'Our Father.'

The disciples, trusting Him as the Prophet, asked for a help in approaching God.

[1] Canticle ii. 16. [2] Matt. vi. 5, etc. [3] Luke xxii. 40.

Our Lord gave this prayer. It has two functions:

(1) To me directly.

(2) As a test for all prayer. Everything we ask for has to pass the test, 'a seven-wheeled chariot,' on which all prayer rolls into Heaven. Therefore, we use it in all prayer. Therefore, when we do not obtain what we ask for, it is because it is at variance with one petition.

E.g. (*a*) A man desires to be a priest—a good thing. But it will hinder God's kingdom: it will cause His name to be dishonoured. He has not the necessary character.

(*b*) A man desires a certain post, but it will 'Lead him into temptation,' it will deprive him of his soul's bread. Therefore we should use it always: if the prayer is good it will be more efficacious: if bad the evil will be counteracted and purged.

IV. Difficulties.

(1) The one just spoken of, prayer not granted: *i.e.* it is contrary to our highest good. [Child and matches.]

(2) 'But He will give us what is good for us anyhow.'

[Woman said she understood worship; thanksgiving, confession, not petition.]

Difficult, but best explained by parable. Boy sins—loving father. The father cannot forgive the boy until he has asked pardon—incapable of receiving it. Therefore the prayer really obtains it. Therefore God wills to give us what is good *through* our prayers.

Yet we cannot reject all that we cannot fully understand. How does the grass grow? Are people logical? Does a farmer not sow because God has promised the harvest?

V. Methods of Prayer.

(1) *Private Prayer.*—Neglect of this causes atrophy of power.

(2) *Temptation.*—Ejaculatory: value of this very great: in times of sudden spiritual danger, *e.g.* evil thoughts, or cowardice in speaking out.

(3) *Public Prayer.*—In the Boer War a day of intercession appointed—some objected—'unity is strength.'

(4) *Eucharistic Prayer*: which is prayer in action. More eloquent than words.

But more of this to-morrow.

Above all—Success in prayer is only won by prayer. 'Lord, teach us how to pray,'[1] just like Faith. This is a paradox, yet all feel it to be true. 'Lord, I believe, help Thou mine unbelief.'[2]

MEDITATION ON TUESDAY MORNING

The Church

Introduction.—On Monday we considered our personal relation to our Lord. That is the essential centre. Our conversion really consists in realising that. We must be in vital relations with our Head—nothing must interrupt the stream of communication between us. But there is the necessity of relations too with others—not only Life in Christ but Life in the Church. Many do not realise this—stop short at Life in Christ.

Consider: '*Thomas was not with them when Jesus came.*'[3] He ought to have been. There was a kind of noble despair in Thomas. 'Let us also go that we may die with Him.'[4] Real devotion, but none of the hopeful strength that comes from union. 'Lord, we know not whither Thou goest: and how can we know the way?'[5] this fine scepticism—our Lord's exaltation seemed too good to be true.

So now St. Thomas misses the joy of Easter, intense devotion to our Lord: but he would not take the testimony of his fellows. Therefore, unless we live a corporate life, understand what the Church means, we shall miss much truth—and joy.

I. The Church carries on our Lord's Work of conferring Truth and Grace.

(1) *In conferring truth.*—The principle of 'the Bible

[1] Luke xi. 1. [2] Mark ix. 23. [3] John xx. 24.
[4] John xi. 16. [5] John xiv. 5.

only' is admirable in theory, but hopeless in practice. It would be a short cut to truth if we could appeal to a printed book. But we cannot. No written Law can act without an interpreter.

Illustration.—In theory a judge has nothing to do but administer the law, yet the finest intellect is required for a judge. In theory you may learn a language from a grammar, in practice you cannot. A thousand warring sects is the result of the appeal to the Bible only. I do not say that it is always easy to find out the Church's teaching. But the Catholic *attitude* is, 'Show me that this has been the truth from the beginning, and I will accept it.' It is the attitude of mind that prevails with God—not the independent investigator—but the teachable child. And as a matter of fact it is easy for any one to see the main outlines of the Faith, all that is necessary for salvation. But above all the *attitude* is important.

We do not need Revelation to tell us 'It is not good that man should be alone.' Conscious of an imperious need of union with another. Therefore, Baptism is given us to incorporate, Communion to sustain, Absolution to restore the interrupted flow of mutual exchange. Moreover, we are in the body; we desire tangible, audible things: which we can rest upon. 'On that day, at that hour I received grace.'

(2) *In conferring grace.*—We may be quite sure that wherever there is a vital need, there will be a satisfaction offered. [Romanes was converted ultimately chiefly by this argument. The Heart must have an object.] Apart from the teaching of the Church, we should gather for ourselves that the Sacraments are realities. Nothing short of God can satisfy man. Therefore, the two great Sacraments are given. How extraordinarily *obvious* they are! The Divine Hunger and the Divine Food. Our Father does not give us a stone when we ask for Bread. It is an element of Natural Religion. Man demands God; and invents Sacraments where they are not revealed. [The girl who is meant to be a mother plays with dolls.]

II. The Church bears us up when Personal Religion falters.

(*a*) It was for lack of this that St. Thomas so nearly fell away. His personal relation to Christ seemed broken, and so he despaired. [It has been said that body helps spirit as much as spirit sustains body—*e.g.* you form a habit of prayer; and the impetus of the habit bears you along when motive power ceases.] So with the Church. Our faith fails; if we are really knit with other souls their faith bears us along. We cease to believe in ourselves; but the Church believes in us, tells us we are the children of God.

(*b*) When we are in real need she works for us—when we cannot pray she prays for us, in the hour of death—after death when we lie, probably without power to choose, she sends up ceaseless prayers and sacrifices on our behalf.

(*c*) *In loneliness she opens her arms.*—We absolutely need a home. It is not good that man should be alone. We need an atmosphere of sympathy. We are alone in our highest interests, our family cannot understand us. We are thought visionary. There then is the new family flung open. The doors fall back, and there is the company of the faithful believing as we do, hoping for the same things, loving the same Lord, and further back in the dimness we see the Faithful Departed, the Saints. There is no loneliness. ['I am a lonely old lady: and I like to think that the Angels and Saints take an interest in me.'] (Has not the absence of this teaching much to do with the growth of spiritualism?)

(*d*) *Like every other household she has family customs.*—Easy to practise, hard to see the use of from outside.

You may have Personal Religion indeed, but you miss half the spiritual joy which God provides, if you forget that He who is your Head is also the Head of the Church.

SERMON ON WEDNESDAY EVENING

Acts i. 3: Being seen of them forty days.

Arrived at the last evening of the great Forty days. The Apostles moving as in a dream; taking the most amazing events quietly. Great shocks stun the imagination. The intense excitement of Palm Sunday, then the crash, darkness, then glory of Easter, and now for forty days never knowing when He would appear—outside the walls, in the city by the lake, on the mountain, at a public inn.

It would have seemed more natural for the Ascension to follow the Resurrection. But forty days elapsed. Let us think of a few reasons.

I. To Assure the Disciples of the Resurrection.

We have grown up accustomed to it, yet even we find it difficult. [A priest told me that he almost feared Advent. The appalling mystery of the Incarnation frightened him. Did he believe? Of course he does. His whole life is devoted to it—and that is the proof.] But how difficult for them!

(1) *It is necessary to appear again and again.*—What an astounding miracle! They had seen Him dead and buried, wounded in every spot. If He had merely swooned and recovered, He would have been a crawling, whispering cripple, repulsive and terrible. If they had seen him once they might so easily have put it down to illusion, an image cast from the brain, or a ghost.

(2) *It is necessary to appear in different places.*—If in only one place it might have been a haunted place. It seems as if great tragedies had the power of impressing material objects with mysterious spiritual powers. But He appeared by day and night under every circumstance.

(3) *It is necessary to appear to more than one person simultaneously.*—That after all is the scientific proof. Tell a scientific person you have seen an apparition, he

will say 'imagination'; but if another has seen it at the same time, he will be interested. So our Lord appeared to the women, Apostles, two disciples, five hundred brethren at once, in open air, in broad daylight.

Is it not in tenderness to our lack of faith that He remained those forty days on earth?

II. To Accustom Them to the New Manner of His Presence.

They had lived in intimate fellowship with Him, and had grown to rest upon it—'Lord! why cannot I follow Thee now?' 'Lord, to whom shall we go? Thou hast the words of eternal life'[1]—as He intended. But if He were suddenly to ascend, how forsaken they will feel. So He had to teach them that He was in the spiritual world, not bound by earthly conditions. 'Even unto the end of the world,'[2] would not mean anything. So by gradually withdrawing His visible Presence they learnt to believe. They never knew when He would appear, fishing, walking, talking. Could not act unworthily, or forget Him if at any moment He might be there.

The whole of their after-life witnesses to this. Those poor fishermen preached eloquently, suffered manfully, 'counted all things as dung,'[3] because they lived in the Light of His Presence. [St. Stephen's vision, St. Paul's, St. John's were no miracles to them.] Christ was there, as they knew for themselves.

III. To Open their Eyes to Understand the Scriptures.

[Puzzle Picture.]

It is almost incredible to us that the disciples should not have understood how Christ was the centre of the Old Testament. Every book is full of Him. Have you ever tried to read the Old Testament through, determining to find Him there? In type and shadow He is there in every book. But for the disciples He was not so clearly prophesied. 'O fools! and slow of heart to believe all the

[1] John vi. 68. [2] Matt. xxviii. 20. [3] Phil. iii. 8.

prophets have told you.'[1] Kindest rebuke. He expounded to them at Emmaus and also in the Upper Room the things concerning Himself. How necessary for them! They had to 'begin at Jerusalem' to preach to those who knew the Law by heart, and what greater sign could they produce than this, that this Messiah, sufferings, rejection and death, was all in the Scriptures. So their sermons in the Acts are full of the Scriptures. Reviews of the history of Israel, and its keynote and solution in Christ.

IV. To Teach Them of the Things concerning the Kingdom of God.

But our Lord did not leave a further Book behind Him, but a Church. Gave a tradition, the main points of which, necessary to salvation, are contained in the New Testament. Committed to them the power of adding to the ministry, ordaining of elders and deacons. The threefold ministry undoubtedly lay in germ in our Lord's oral teaching. Child-baptism, the method and frequency of administering the Sacraments, Confirmation, Ministry of Reconciliation, all these things that we find only hinted at in the Scriptures, yet in full working order in the Church, all this had to be taught orally. This is our main principle as Catholics, that for the method of interpretation, Church order, etc., we have to look to the Tradition of the Church. To this the Prayer Book appeals.

Conclusion.—So at this moment our Lord waits in Heaven. Here below is His Church, rent, torn, yet with power of healing. It is only the living organism that can heal itself. This Kingdom that He founded is amongst us, the whole resting on the Resurrection as its lowest foundation, indwelt by His abiding Presence, carrying the Bible as her text-book, still on the old model of the first ages, above all sustained and protected by her Lord who created and redeemed her. 'If God be for us, who is against us?'[2]

[1] Luke xxiv. 25. [2] Rom. viii. 31.

SERMON AT MASS ON ASCENSION MORNING

(I)

LUKE xxiv. 50, 51.

Introduction.—A steep slope, dotted with olive-trees and gardens. As we go up to Jerusalem becomes spread out like a map. Now there is shown a spot on the top where the Ascension took place, but more probably a little further along to the right, and further back 'as far as Bethany,' parallel with it. As they closed their eyes for the Blessing, the voice began to grow distant, looked up, a cloud sailing low; when it cleared there was the sky, empty, but two new figures who told them the truth, and that 'He shall come again.'

Let us briefly see a few reasons for this Ascension.

I. IT IS THE COMPLETION OF HIS WORK ON EARTH.

Every life has its appropriate ending, when it ends otherwise we feel a shock. But when the soldier dies in battle, the sailor in the storm, the old man at home with children round his bed, the priest at his post, we feel we would not have it otherwise. Our Lord's death, in spite of its horror, has a certain appropriateness. The Lamb of God must die a bloody death. The Man of Sorrows must die 'despised and rejected,'[1] yet we need a balance: we find it in the Ascension. He who had 'finished His work'[2] so perfectly, should have a perfect departure. The King of Glory should have a triumph.

Yet this King has a 'Kingdom not of this world.'[3] It is a Kingdom that grows in silence and secrecy; so although it is a triumph, it is not in the eye of the world, not from the Temple Courts with terrified priests crouching before Him, but in the midst of quiet adoration, away from the town, visible to the faithful, but to no one else.

II. IT IS THE ADVANCEMENT OF HUMAN NATURE.

But it is not only the triumph of God, but the triumph of Man, that is the thought in the Hebrews: 'We have not

[1] Isa. liii. 3. [2] John xvii. 4. [3] John xviii. 36.

an high priest which cannot be touched with the feeling of our infirmities.'[1] It is *man* who ascends. How despairing we get sometimes at the sight of human nature, in the newspapers, record of crime, or in ourselves, our own paralysed will, 'the evil I would not, that I do.'[2] Here we have a glorious encouragement, that Figure entering the Courts of Heaven is Perfect Man. There is a sense of escape. There can be no pessimism in view of the Ascension. The sneer of the devil that the human race is utterly corrupt dies into silence, for Human Nature has been borne up to the Throne of God. There is a possibility of redemption for us all.

III. It is the Entrance upon His Work in Heaven.

Ignorance of this work in Heaven lies at the root of so much dissension among Christians. It is true that our Lord in one sense 'finished His work,' but that work remains to be applied. It is so with every other 'finished' thing. Finished in order that it may be applied. A book, a stick. Our Lord now passes bearing the Blood, bearing the perfected Human Nature and the sacrificed Human Will to present them.

Now we must speak of these things in terms of time. In one sense the Lamb was 'eternally slain.' David was saved by the Blood of Calvary no less than ourselves. Yet, with our human limitations, we are bound to say that at the Ascension His new work 'began.' All the grace merited by that perfect Life, inexhaustible, begins to flow upon the earth in a very cataract, from the prevailing power of the Intercession before the Face of the Father, who 'so loved the world, that He gave His Son.'[3]

IV. It was the Condition of the Gift of the Comforter.

We move among vast mysteries here. Concerns the very Being of God. We can only repeat our Lord's words, that 'unless He departed the Comforter would not come

[1] Heb. iv. 15. [2] Rom. vii. 19. [3] John iii. 16.

to us.'[1] It was 'necessary,' we can say no more, that the third great dispensation should be that of the third Person, that it is through Him that we may only possess Christ. No gift of Christ, even His own precious Sacraments, can come to us save through the Holy Ghost. 'Not to supply the absence, but to accomplish the Presence of Christ.'

So there elapsed these nine days. Again a mystery. Is it possible, as has been suggested, that these nine days represent the nine orders of the Angelic world, that Human Nature passes up, stage by stage, from being 'lower than the Angels' to the being 'crowned with glory and honour'?[2]

So here we have reached the Triumph. We are too bound by earthliness to feel the same intensity of joy as at Christmas. It is the hardest act of faith, 'in heart and mind thither to ascend.'[3] But at least we can rejoice in His Joy, who passed above the heavens, bearing with Him the very Nature of us sinners whom He loved, and for whom He gave His life.

(II)

LIFE IN CHRIST

Preached at—

Kemsing.
All Saints, Clifton.
St. Matthew's, Stoke Newington.
St. Albans, Bradford.
St. Agnes, Kennington.
St. Andrew's, Worthing.
St. Michael, Halifax.
St. Barnabas, Tunbridge Wells.
Cable Street, Rawmarsh.
St. Paul's, Mirfield.
St. John's, Guisborough.
Good Shepherd, Carshalton.
St. Hugh's, Market Harborough, 1900.
Runwell.
St. Matthew's, Burnley, 1901.
St. Olave's, York.
Hebden Bridge.
St. Giles', Cambridge.
All Saints, Wellingborough.

(This is inserted from a longer form of the Notes, properly belonging to the series of the 1900 Sermons.)

Acts xvii. 28: In Him we live, and move, and have our being.

(A friend once said he liked to be alone in a stranger's room, to learn his character from the room.)

Introduction.—Spoken on Mars Hill, immediately behind Mars Temple—below the 'Furies'—high on the right of

[1] John xvi. 17. [2] Ps. viii. 5.
[3] From the Collect for Ascension Day.

the Acropolis—temple and gigantic statue of Pallas—ivory and gold—below, temple of Theseus—in every direction altars, images—of amazing beauty.

All these were evidences to the supernatural world. So throughout Athens—And in the country—by streams—altars to nymphs,—in daily life the theatre half a temple—sacrifice offered—altar—drinking—bathing—all semi-sacred actions.

(So now in India—the carpenter prays to his hammer.)

All this results in an intense realisation of the supernatural world—a very evil one—impure—capricious—but the two worlds of sense and spirit were all interwoven.

I. St. Paul had to substitute the World of Grace for the Supernatural World of Devils.

He preached the Gospel—'to the unknown God.'

One God—instead of many.

Holy God—instead of lustful and impure—they mocked at innocence.

Loving God—instead of careless.

[Compare Hermes and Bacchus—dangling a bunch of grapes before the god of drunkenness—it is beautiful—but is it divine?

Our Lady and Child: marvellous purity—Child looking out to bless the world.

Their religious books must be expurgated before English boys can read them.]

Above all Incarnate God: who died for love—'to the Greeks foolishness'—Utterly opposed to Greek idea.

Compare an Apollo and a Crucifix!—

[*An Apollo*—perfect animal—symmetry—muscles—poise of the head—nervous limbs—all in the 'pride of life.'

A Crucifix—distorted—exhausted—head drooping—weary glazed eyes—'despised and rejected . . . acquainted with grief.']

Thus his message was, 'There is a spiritual world about you: You are right in reminding yourselves of its existence—But it is not the world which you imagine.'

So the Christian Church rightly adapted many heathen customs: just as she adapted heathen temples (*e.g.* in Egypt).

Our processions—images—all adapted from heathenism. This is the glory of Christianity.

II. Present-day Tendency is to put the Supernatural World far away.

(1) Go about a big town to-day. The prominent things are the public buildings [where they arrange about the drains and electric trams]—stations—banks—theatres—not religious objects. If you were to propose putting up a cross or crucifix in the middle of the street, people would be shocked and alarmed—[Our villages are full of stumps of crosses which the English materialists have cut down. If our fathers slew the prophets, we do not build their sepulchres—we have improved on that—we destroy their sepulchres as well, *e.g.* St. Thomas of Canterbury. Empty niches of Court of Heaven]—not really from fear of idolatry—they have got idols of their own; but because it would bring the supernatural clearly before their eyes and minds, *cf.* saying grace—family prayers—are going out.

(2) Go into a man's house—take chairs—pictures—Bible (if there is one under an antimacassar). Prayer—alone dogma can give prayers. The Roman has our Lady and the Crucifix—the Salvation Army, General Booth—because they believe in them: and what have we? If we have anything beyond tables or china we have sentimental pictures of nothing in particular—and that is what we believe in.

Follow him in daily life—What is he really keen about? work—amusements—beer—pipe—football—and the evening papers!! Follow him in his religion—Harvest Festival instead of Corpus Christi—Watch-night service connected with *time*: instead of the eternal verities of the Lamb slain—He calls that [Corpus Christi] materialistic—what unconscious irony!!! One is weary of the manly, practical,

British character that believes in nothing except itself—and a God it has fashioned after its own image and likeness.

(3) Preach nearness of spiritual world—*i.e.* sacramental doctrine—baptism—absolution—Mass—Saints—or even JESUS as a present Saviour—for all sacramental doctrine shows how near the spiritual world is—and people are distressed—'dangerous,' 'superstitious,' 'unpractical.'

Life unbearable to the 'practical man' if he believed that JESUS really came in every Mass—and that a real sacrifice ascended to God—that in loneliness he is a spectacle to angels and men.

Our tendency now is to *separate* these two worlds: and this means the gradual extinction of the spiritual, *e.g.* when a man brags about 'praying in secret'—'worshipping God under the blue dome,' 'confessing his sins to God alone'—it means he is beginning to separate them. Or when he says, 'Let us have civic functions magnificent, but let religion be simple,' he is separating them—You cannot separate them—'serve God and mammon.' 'If the Lord be God, then follow Him—in *anything* you do; or if mammon then follow *him*—in anything—as his worshippers do.'

III. OUR BUSINESS TO WITNESS TO THE NEARNESS OF THE SUPERNATURAL WORLD.

(This is the thought of a Patronal Festival, and how are we fulfilling our vocation?)

(*a*) *By our outward actions* OR by reverence. By all that is called 'ritualistic.' It offends; but it startles. (Man in a restaurant making the sign of the Cross is a witness—'he thinks more of the presence of God than of his neighbours.')

Adoration of the Blessed Sacrament—especially as our leaders have told us it implies the Real Presence.

We cannot put up our crucifixes: they are torn down—but we can wear them. (Our Lord spoke against the motive of self-advertisement, but it is the other way now.)

'But it is not the time!' Oh! it is: 'The Church

may walk warily in times of quiet, and boldly in times of trouble.' They will attack anyhow—either accuse of secrecy, or of barefacedness.

(*b*) *By wedding our daily life and religion again.* (This is the value of a Harvest Festival.)

1. Doing our business religiously—guided entirely by justice.

2. Doing our religion businesslikely—keeping rules—persevering—methodical—Sermon on the Mount—starve if necessary—being natural.

3. *Above all by heavenly-mindedness.*—'In Him we live . . .' Remember yourself in the Presence of God and angels and all saints. This gives you a 'foreign' air—citizens of the heavenly country—a pilgrim.

Conclusion.—We are compassed by heavenly things. Air vibrates with grace—A spectacle to men and angels—St. Stephen in Sanhedrin. St. John in Patmos, only had his eyes opened and the spiritual world was there—'Behold a door was opened in heaven.'

[Instead of the birds flying, was seen an eagle bearing the Everlasting Gospel.
Instead of the Sun was seen the Face of Jesus.
Instead of the roar of the Sea was heard His Voice.
Instead of the Sea—the sea of glass.
Instead of the beach—pavement of gold.
Instead of the birds—eagle and angels.
Instead of the waves—the voice of Jesus.
Instead of the Sun—the face of Jesus.
Instead of the clouds—flocks of angels.
It is here about us—This Church is the Gate of Heaven—if we had eyes to see the air is full of horses and chariots round about us.
Lord, that our eyes may be opened!]

VII. PENTECOST

St. Mary's, Cable Street, May 1901.
St. Hugh's, Market Harborough, May 1902.

ZECHARIAH iv. 6: Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.

THREE symbols of the Holy Ghost: Water—Wind—Fire—Each has a meaning—cleansing—reflecting—kindling—Enough for a hundred sermons in each of them—But all together, there is one thing common to them all—They do the greatest and the smallest things.

(1) They are God's mightiest instruments. 'The waves of the sea are mighty and rage horribly.' Strongest cliffs are battered down.

'Thou shalt break the ships of the sea . . . east wind.'[1] Trees cannot exist where there is much mind—cliffs swept clear.

'Our God is a consuming fire'[2]—worthy of illustrating God—American fires—prairie fires.

(2) They are God's most delicate instruments. A lawn on a summer morning—keen sparkling millions of tiny drops, each reflecting one blade of grass.

A child breathing: breast just moving with the breath of life; stop it, and the child is dead. One tiny electric spark bearing messages.

This main lesson then of the Holy Ghost—Nothing is too great and nothing is too small for the Holy Ghost.

I. NOTHING IS TOO GREAT FOR THE HOLY GHOST.

(1) *Pentecost.*—Put before ourselves the task of the Apostles—Suppose in India a few ignorant natives with a new religion. They believe one of their friends has

[1] Cf. Ps. xlviii. 7. [2] Deut. iv. 24.

ascended into heaven—What chance is there that there should one day stand a temple in His honour—more, that all over England — America — Germany—there should stand a similar temple—It seems ludicrous—Yet look at the Apostles—Twelve ignorant men—alone—disowned by their country—only half-believing themselves—Empires of Rome—the East and West—waiting. Yet now—The Catholic Church numbers millions—all over the world—Kings—Statesmen—Rich and poor own the Kingdom of the Crown of Thorns—Besides the Protestant sects too—although falling short of the truth, yet own Christ as King. At this moment how many millions are worshipping God.

But that is not all—Lift up your eyes to heaven—See the multitudes that no man can number—Each proclaims Christ as King ; and when we rub our eyes and ask what has done this—' It is the Holy Ghost '—beginning with a spark—it has grown to a flame, a conflagration ;—with a breeze it has grown to a tempest of praise ; with a drop of living water in the heart of each Apostle—to the boundless ocean of the knowledge of the Lord. Nothing is too great for the Holy Ghost.

After all, the greatest proof of Christianity is the Church —We need no miracles—There are the miracles of the Church before our eyes.

(2) *England.*—Come down to our own times. What was England like one hundred years ago—It is true we kept the Creeds and the ministry—but picture what religion was ! Absolution unheard of—Blessed Sacrament celebrated about four times a year. Priests did not say their daily office—the laity still retained a vague belief in God : thought it proper to belong to the Church—but enthusiasm was unknown. Now look—from thousands of altars the daily sacrifice—penitents kneel—Above all there is enthusiasm—The flame has spread—Foreign missions—schools—The Church is on fire—religious Orders.

Yet people are distrustful ! See the opposition ! prejudice—Bills in Parliament—Protestant agitation—Paragraphs in the papers. How dare we talk like that !—Of

course there are checks—It was a check to the Apostles when they were scourged and bidden to be silent; but were they discouraged, and said that it was a failure? 'They departed from the council, rejoicing that they were counted worthy to suffer shame for His Name.'[1]

'The Lord hath done great things for us already, whereof we rejoice.' If you say: 'Look at the dead weight of indifference—godlessness—sin—Can these bones live?'—I say, 'Look at the converted lives—devotion and zeal—By My Spirit, saith the Lord of Hosts, these bones shall live.'

II. Nothing is too small for the Holy Ghost.

1. *The parish.*—'Yes: the grand scale is all very well. God has His great movements—but how out in the cold we are! Look at these little streets—this church—so few workers! so small!'

(*a*) But nothing is too small! Can you say you have been forgotten? Look at this church—full Catholic faith—the whole counsel of God—all God's might, machinery for the saving of souls is here, devoted father-in-God; and workers. (I cannot say more in their presence.) But when you think of your privileges, can you say God has forgotten you?

(*b*) And He will do more. Look round at other parishes and see what He has done. Please God some day this parish shall be a proverb for what a church can do—and staff of priests—thousands shall owe their spiritual life to it—it shall be a great colony of faithful: and the home of saints.

2. *The individual.*—Yes, we say, but look at myself—The world may be converted—England may be the Island of Saints—This Parish may be a nursery of saints—but look at myself—how small and wretched ('Mouse in a back street').

How can God care? (*a*) Smallness of intellect: I am not clever—no scholar—cannot understand.

(*b*) Smallness of heart—I cannot love God.

[1] Acts v. 41.

(*c*) Smallness of will—I cannot resist, and am caught in the grip of some frightful sin.

And how I struggle and God does not care.

Ah! does God not care? Is anything too small? Look through the microscope—has God taken less pains with the butterfly than with the universe? He cares because He is infinite.

(*a*) Smallness of intellect.—But this spirit is the spirit of wisdom and understanding. I do not say you can know earthly wisdom; but you can know God, and that is eternal life.

(*b*) Smallness of heart.—Let the Spirit breathe—When your heart loves and holds God it will be large enough.

Take away the obstacles—

(*c*) Weakness of will: not a sparrow falls—not a soul sins without God seeing it. He is the spirit of might: and can save to the uttermost—revive as king then the faltering will—bring you through fire and water.

Conclusion.—Pentecost is the earnest of all this—the kindling of the fire: the first cataract of the Living Water, the first breath of the Spirit of Life—You have Him within you by your Baptism and Confirmation. There is an Ascension of the Son, but not of the Holy Ghost.

Whether you look within at yourself or without at the world—it is all one. The Holy Dove is there—floating over the shapelessness of man's disordered nature to bring order out of chaos—floating over darkness to bring light—coldness to bring warmth—death to bring life. COME, HOLY GHOST, OUR SOULS INSPIRE.

VIII. ADDRESSES FOR QUIET DAYS

I. THE HOLY ANGELS

(I.) Obedience

Picture.—Contemplate the inside world about us. Here—outside—all over the world—each soul accompanied by a Guardian Angel—New-born child—boy—girl—man—woman—dying man.

Work.—Guarding them from bodily and spiritual dangers—warding off temptation—suggesting—reminding—reproaching—awakening dead consciences—some rejoicing over a penitent—some sorrowing over a sinner. To and fro between heaven and earth—air crowded with them bearing prayers up—and graces down. One Will guides them all—Will of God—not one rebels or hesitates—all rendering joyful obedience.

'Thy will be done in earth as it is in heaven.' (In quiet day we step back, artist and picture, to view our life.)

I. Obedience in Action.

Every soul has a vocation—not only to priesthood—God's will for me—Our Lord in Gethsemane.

Holiness same for all. 'This is the Will of God, even your sanctification.'[1] This includes the glory of God. True holiness is 'doing things for the right reason'; quite possible to live the good life for the wrong reason—*e.g.* ambition, self-respect—a 'vicious victory.'

My Vocation—Particular vocation—my business—daily life—different for all.

My only concern is, What is God's Will?—not, Is it a

[1] 1 Thess. iv. 3.

great work, or an attractive work?[1] A converted man—one whose will is turned to God—('sweeping under the mat').

Angels { guarding a wilful child / ministering to our Lord } { both the highest vocation possible (*priest* and *collier*).

How does God reveal His Will?

(1) Holy Ghost's guidance—interior conviction.

(2) Outward circumstances.

I must do this—

(1) *Willingly.*—I must not desire it otherwise—other gifts—opportunities—I have my own work—I can do it perfectly—'Saintliness'=doing ordinary things extraordinarily well—(Artist—charcoal and white-washed wall) I must actually prefer it—*because* His Will—'I came not.'

(2) *In an orderly way.*—We have all the time there is—we cannot have more. My duties must take their right proportion. Many 'well-meaning' people ruin life by disobedience, *e.g.* Nothing must interfere with regular communion—Home duties take precedence of *some* religious duties—Some kind of Rule of Life necessary.

II. Obedience in Waiting.

A great call to energetic people (Soldiers standing under fire). Some people's life seems all waiting—A dying man for six months. (White-hot ashes.) Do you feel you are doing nothing? stranded—on the shelf? God has called you to wait—It must form a large part of all our lives—Our Lord waited thirty years—Two figures in New Testament

emblematical of Christian lives { the servant with money and the virgin who waits; / the athlete and the labourer.

Each has his vocation—and each of our lives has some of both.

(1) The *discipline* is good—The Prodigal Son came to himself only when he had time.

[1] 2 Tim. ii. 20; 1 Cor. xii. 14-16 and 18.

It teaches me to know myself—As we really are—dissatisfied with self, therefore gives me humility. When world goes on without me—This the beginning of wisdom—Therefore gives me penitence—but more of this later.

(2) *It teaches me to know God*—God speaks in silence: 'Be still then, and know that I am God'[1]—teaches us above all to know what vocation means—it is the call of a Person.

Apt to think our life depends on circumstances—it does not. The still voice after the earthquake—the wind and the fire. This gives us strength to wait. 'They that wait upon the Lord shall renew their strength.'[2]

(3) *Cultivate this waiting spirit*—'I will hearken what the Lord God shall say concerning me.'[3]

(*a*) Meditation—Bible-reading—We *must* get there.

(*b*) In our Communions—do not fret with books.

(*c*) Practise the Presence of God. Do not press God—to wait is a real vocation. A serene temper. 'All holiness is to walk slowly.' 'They that wait upon the Lord shall renew their strength. Wings like eagles—Run and not be weary—Walk and not faint.'[4]

Look again at the invisible world—In Action and in Waiting God's perfect will is worked out.

(II.) Worship

I. Worship.

Joy (Rev. v. 11-14). Contemplate the worship of Heaven. The rainbow throne—ranks of Angels—clouds—one tremendous voice giving glory—Echoed upon earth by all creatures. Their Joy. Rejoicing in the Power, the Beauty, and the Love of God; pure worship; no taking, but giving glory.

Reverence (Isa. vi. 1-14).—*Their reverence.* Veiling their faces before the tremendous majesty. That awful Light of God is too bright. That Spotless Holiness is too burning for them to approach. 'Holy, Holy, Holy'—'just,

[1] Ps. xlvi. 11. [2] Isa. xl. 31. [3] Ps. lxxxv. 9.
[4] Isa. xl. 31.

Almighty, etc.,' ' filled with smoke.' When God touches earth it is as when Fire touches water.

A Christian who cannot worship has failed in vocation—Future life entirely that: and centre of worship is the 'Lamb slain,' as it is in Heaven. All ' Alleluias ' centre round the heavenly Altar.

II. Joy.

(1) Worship is distinguished from penitence and prayer and thanksgiving: it is ' reflection.' Thanking God for what He is, so will I love Thee, dearest Lord.

(*a*) *Spiritual joy.*—' I am reflecting the glory of God.' Must rise out of myself, and ' rejoice in the strength of my salvation.' Out of my distresses—even sins. ' The whole earth is full of Thy glory,' an exalting image—(a bird flying out of the fog of a big town).

'Lift up your hearts'—'therefore with Angels and Archangels ' [1]—We do not come to hear sermons—to ask—to receive only—but to give.

(*b*) *External joy of worship.*—We must show it outwardly—beauty of sight and sound. We must strive to enter into it—lights—flowers—encourage our clergy—not something to be proud and to do without these things; but to be ashamed of: Not ' props ' to worship, but an integral part.

We have bodies—*cannot* offer ' pure spiritual worship.' It is as imperfect as merely formal bodily worship—going through actions without spirit.

These are things offered to God . . . not merely to keep ourselves; or teach others: but to offer.

(David dancing *before the Lord*—Michal mocking—' How glorious . . . ! ' ' You a grown man mumming.') [2]

God made the world beautiful—Only a one-sided worship without it.

Angelic worship—vestments—lights—incense—music. Explain it to others—' If Heaven is like this.' It is.

[1] From the Preface to the Canon of the Mass, partially incorporated in the Anglican Communion Service.—Ed.

[2] 2 Sam. vi. 14.

(2) Presence of God always. Ignatius the Christ-bearer [1] —Holy Eucharist—two or three angels always.

Worship must go on outside the Church. Christian always remembers Him.

Therefore I must not be gloomy about my religion. We injure ourselves—and others by it.

(In Parochial visiting—children stop laughing . . .)

Remember the glories of Heaven. 'Ye are come into Mount Zion.' [2] True, our sins need tears—but God has given us laughter as well as tears. Angels weep, but, 'there is joy in the presence of the Angels of God' [3] as well.

III. Reverence.

(1) In actual worship—Need not say much. 'Remember He is attending,' and draw picture in mind of rainbow throne before beginning to pray.

Acts of reverence.—Kneeling down—turning to altar—sign of the Cross.

Body must share—almost sacramental—We kiss our parents—Realise the truth, and you cannot help turning to the Altar, etc.

(2) *Presence of God always.*

(*a*) *Avoid flippancy.*—So easy with religious people—shocking to hear them talking sometimes. Irreligious people often far more reverent. We clergy all need your prayers particularly—so easy for us to fall into it.

Easy way of talking—pass an hour away—keep the children quiet—out of mischief.

We *must* be careful—It tarnishes the mind. First Communion ignorant, but full of awe. Oh, that I could get it back again!

(*b*) *Avoid criticising*—even praising too much—A *Divine* message—only the thought of that enables the preacher to speak at all.

'Never heard a sermon out of which I could not get *some* good.'

[1] A 'surname' of St. Ignatius of Antioch.
[2] Heb. xii. 22. [3] Luke xv. 10.

(*c*) *Avoid prudishness.*—Do not be unnaturally solemn. All life is holy. God may be spoken of anywhere by a reverent person. False reverence to exclude God (*e.g.* Family Bible on shelf).

Thus Joy and Reverence rejoicing, yet trembling.

'Serve the Lord with fear, and rejoice with Him with reverence.'[1]

(III.) Purity

Contemplate an angel. Feet—that have trodden everywhere—are unstained. White robe—unsoiled—hands that have helped sinners—unstained—and above all purity shines in his face—no wrinkle—bright clear eyes—steadfast face. Never known a rebellious thought—an impure thought—anger. Never even known a struggle—temptation. Remember that such beings are really with us at this moment.

I. A Great Difference between Angels and Ourselves.

They have never known sin.

What follows—

1. *They know Jesus as their Supreme King.*[2]—His will has always been theirs; never dreamt of questioning—no shadow. 'Pure in heart they see God.' No temptation even, now. All that over. *Never have to choose:* 'divine necessity.'

All our difficulties come from choosing—Two laws. (A Saint one who always chooses the better of two things.) How easy life would be if I had never chosen wrong! But now distorted—Body acts almost without my will—passions—rebellions.

2. *We know Jesus as our Saviour.*—A high and tender relation.

(1) 'He took not on Him the nature of angels.' Incarnate

[1] Ps. ii. 11.

[2] Fr. Benson had in his mind the Anglican hymn 'There's a friend for little children . . .' [The Angels] 'know not Christ as Saviour, but worship him as King.' This Angelology is probably inadequate.

for us. Suffered for us—the Humanity which they see and worship is ours.

Thus we have a gratitude which they will never know. 'Wounded for our transgressions.'[1] Those sacred marks are our doings.

What tenderness between Him and us. He the Saviour —we the saved.

(2) In our life we have felt His absolution. (Boy come back to his mother.) Lights of home.

Have been carried on His shoulder; darkness made His Face more tender.

Very strange that after estrangement and reconciliation there is a curious new relation set up. A wonderful relation—My Saviour.

My wounds healed by Thine.

The Angels 'desire to look into'[2] this—but they will never understand—not even Gabriel.

Is it fanciful to say, 'Joy over the penitent' is their vicarious joy—compensation for absence of their victory?

This relation only brought about by *penitence.*

II. We Strive after their Purity.

They have never lost it, for us to win it back. Purity, Penitence, and Innocence are sisters ('The two Maries').

Penitence.

1. *Sense of sin committed.*

(*a*) Acts—deliberate—more cruel—careless.

(*b*) Omissions—All my powers, given to be used for God, not self.

Neglect of Jesus in our neighbours.

Faith, hope, love squandered on earth.

Our heart breaks—Cast yourself down at the Cross.

2. *Sense of sin forgiven.*

The joy.

But how to be certain—Absolution—Can fall back on it, in spite of moodiness.

(My own experience—perhaps before—certain now.) Larger capacity for forgiveness.

[1] Isa. liii. 5. [2] 1 Peter i. 12.

This sense of forgiven sin, with us through eternity.

This wonderful relation will be eternal—'little lover' to be 'crowned.'

Amidst all the joys and Alleluias, the sweetest joy to sit by those Feet.

The wounds more glorious than the Crown—Angels stand: we lie in His Heart.

To rest upon the Heart that burns with love for us upon the Cross.

('Yes, through life, death . . . He shall suffice us,' etc.[1])

[Added]

Dedication, Thornhill Parish Church

Revelation xii. 7: There was war in heaven.

I. 1. One thing certain in *Revelation* is the ministry of the Angels. Here is the ministry of the Angels. Here one of those vivid touches: 'War in Heaven,' *cf.* 'Wrath of the Lamb.'[2]

(1) Contains one of the few mentions of origin of evil: before Creation.

(*Cf.* Isa. xiv. 12, 'Lucifer, son of the morning!'
Jude 6, 'Angels which kept not their estate.'
2 Pet. ii. 4, 'God spared not the angels that sinned.'

} On Probation: as in Eden—fell from pride. Michael—'who like God,' minister of vengeance.

(2) The other side told plainly of the tender ministry of Angels—to Jesus after Temptation and in Agony: and 'that final Harvest of world; reapers . . . angels . . .'[3]

Thus a great spiritual world about us—good angels ministering: evil attacking: 'casting out devils.'

Man stands on a stage—surrounded with spiritual intelligences. Neglect of this is avenged by spiritualism—*detestable folly*. Neglected truths always avenged—our divisions come from that.

[1] F. W. H. Myers' *St. Paul.*
[2] Apoc. vi. 16.
[3] Matt. xiii. 39.

2. *Experience* tells us the same.

(1) Sensation of a presence in the room—good or bad—mysterious suggestions from *outside*. 'Argument from design—our weakest point.'

(2) Certain kind of devilish anger—suspicion—prejudice—fiendish skill—delight in corrupting.

Certain kind of celestial sweetness—instinctive dread of foulness, purity in the midst of vice—through the furnace, yet not the smell of the fire—curious joy in a beautiful thing.

(3) Or at Holy Communion the Presence is there, and the air is full of adoration—'Therefore with archangels' . . . a reality: or children's Eucharists—wonderful attention—much of course from Presence—but almost a rustle of adoration as the Lamb is lifted.

(4) Or escape from danger—Every one of us. (Each probably has one story of the kind.)

3. *Reason.*—Common sense tells same ('science of angels'). Some one to admire beauty of world.

II. What is the Use of all this?

Mere sentiment. Sentiment—appreciation of beauty; a great factor, after all it is truth.

(1) *Sin and grace become vivid realities.*—Persons behind life.

That devilish suggestion—'Is thy servant a dog?'[1] Yet he does it in the end.

Sudden movement to back to light: when sin seems inevitable.

Life is more real than when only empty space round us. Get thee behind me. Help me, my angel. Our Lord has authorised this.

(2) *God's methods are taught.*—He uses ministers—Sacerdotalism illustrated. Angels like priest who stands between God and us: but in order to bear His graces—present our prayers.

An old title of a priest, an 'Angel of God' stands at

[1] 2 Kings viii. 13.

altar to bring your prayers to God: to bring God to you. 'Angels ascending and descending upon the ladder.'[1]

(3) *Loneliness disappears.*—As we get older we get more alone—slower to make friends. Old people are pathetic in their loneliness—old man at top of a hill which leads down to the river. Or again, the loneliness of death must come to all—Easier to bear when we remember invisible companions. ('I am a lonely old body—I like to think they are watching me and rejoicing over me when I confess my sins.') Tender hands waiting—Priest allowed her—His heart was better than his head.

(4) *Helps us in worship.*—As I talk, it awes me to think of who is listening—'Therefore with angels' becomes a reality. 'To Thee all angels cry aloud.'

(5) *Encourages us in despondency.*—Here at last God's purpose has not failed. 'Thy Will . . . in Heaven.'

In this Church gives us special joy—dedicated to them—under their protection—We live in this glorious companionship—'Ye *are* come unto Mount Zion. . . .' The horizon widens, our dull limitations pass away—our petty thoughts and smallnesses vanish—All Heaven lies open—a glorious burst of praise goes up. 'Holy, Holy, Holy: Lord God Almighty—Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High.'

II. ST. PETER

I. The Personality of Christ

Introduction.—Hardly possible to take any other subject on St. Peter's Day but St. Peter. If anything could make it easy, it would be this subject—Intensely human—full of impulse—weakness—failure—especially to people who love our Lord. (Priest's tombstone.)[2]

[1] Gen. xxxii. 1.

[2] On a tombstone mentioned often by R. H. B. was the inscription, *Domine tu scis quia amo Te*, 'Lord, Thou knowest that I love Thee.' Benson insisted that this inscription was honest and valid, though the interred priest had been, objectively, of evil life.

The object of a quiet day is to make our religion more real. Before we consider in what ways, let us see what our religion is in its essence. Many accounts of it.

(1) '*Having certain emotions.*'—'People who feel keenly are religious'—This would include Judas and exclude St. Thomas—No: emotion has a certain amount to do with religion—but not the core of it—Possible to be emotional and immoral: in fact, very common.

(2) '*Performing religious acts.*'—Sacraments, prayers, etc. No—these are a part, but not the centre.

(3) '*Refraining from sin,*' and living pure, honest, kindly lives—No; probably Huxley did this: necessary to religion, but not essential.

I. Christian Religion concerns our Relation to Christ.

(*a*) Now this is literal, not metaphorical—You can only truly speak of having 'relations' with a living person—(*e.g.* Alexander the Great no relations with us). Thus we must be clear that He is very much more than a marvellous personage—so much irreligion springs from not realising this—How can I emphasise this? Grasp this and you have everything—(*cf.* the difference between 'knowing' and 'knowing about') a close intimate friendship.

(*b*) But this is much more than a close intimate friendship—It is *union.* 'It is no longer I that live . . .'[1] is not a pious exaggeration—or a thing peculiar to saints—It is a literal fact when a soul is in grace—Vine and Branches—There are many people whose whole life is this—you can never be the same again when you realise it—It is initiation into the most marvellous mystery—Our Lord becomes to us a Person, to be seen, heard, touched—Visions of Him no longer are improbable—you need evidence, of course, as for everything: but given evidence there is no more unlikelihood—you no longer need arguments as to His existence, His Godhead—'That which was from the beginning, which we have heard, which we have seen with our eyes,

[1] Gal. ii. 20.

which we have looked upon, and our hands have handled of the Word of Life.' [1]

II. Our Object is to Deepen our Religion: Five Main Ways.

(1) *To confirm our faith in Him—i.e.* to develop this faculty.—Faith, as we have seen, is not merely believing what we have not seen—If Christianity could be demonstrated, there would be no room for it—you would not need it. You must not contrast Faith and Sight in the *wrong* sense—Faith is *the* sense of the soul: by which we see, hear, touch spiritual things.[2]

We all have it—It is as much a gift as anything else—In your regeneration you received it—The Saint has gone on developing it—practising it—shuts his senses to earthly things—The evil-living man has killed it—'Blest are the pure . . .'[3] Just as continued sin destroys the body, so it destroys the faculty of the soul—paralyses it.

During to-morrow we shall try to exercise this—to look hard.

(2) *To rekindle our devotion.*—Now the devils have intense faith—many lost souls have it—in the sense of spiritual sight—We must also love Him—The only souls we know will be finally lost are those who have faith—have looked our Lord in the face, and have turned their backs upon Him—This love must be more than respect, affection—It must be a passion—*the* passion—You know what has been said of human love—that is 'blinds'—our love for Him must be 'blind' to all else. How absorbing real love must be! not only for what He has done—but for what He is.

(3) *To deepen our penitence.*—How terrible our coldness is—those vague regrets—The real motive for penitence is that we have injured our Beloved. (A drunkard cannot be

[1] 1 John i. 1.

[2] We have here a clear statement of the view of 'Faith' to which the *Light Invisible* gave expression, and which he afterwards repudiated. Cf. *R. H. B.*, i. p. 179.

[3] Matt. v. 8.

made sorry for injuring himself: but the dead body of his starved child!) We shall think more of this to-morrow.

(4) *To realise our vocation.*—That our life is a call from Him—Why have you chosen this life? inclination? circumstances? powers? you must have something better. (Child gets up on the morning of his birthday—finds toys—at first engrossed—then turns and sees his mother.) Learn that to-morrow if never before—that this life is arranged by Him.

(5) *To regulate our life.*—You have something to set right, have you not? A habit of sin—velvet-lined chains—a wrong done to another—your life a lie—or some neglect you have been careless of—prayer—communion—Please God, to-morrow you shall make a new resolution.

Details — silence — greatest value — walk separately — Come to see me at any time—Sacred confidence—just knock and walk in.

II. The Call of St. Peter

'When they had brought their ships to land, they forsook all and followed Him.' This was probably the third call—(1) at Jordan, when Andrew fetched him—our Lord instantly recognised his capabilities—'Peter.' (2) By the side of the lake. (3) In this place—The other two were warnings of the final intention.

Thought last night how all vocation is from Him—There is a double vocation for every one—general and particular—The general vocation is to follow our Lord—and this every single soul receives: 'light that lighteneth every man'[1]—heathen as well as Christians. The particular is different for every soul—priest—master—soldier—doctor—Think only here of general vocation.

I. From a Natural Life.

St. Peter was called from a natural human life—It was a good, useful life—That life was a vocation for some, *e.g.* Zebedee, but not for him.

[1] John i. 9.

The call to us to leave the natural life, not only from sin, but other things. Look round and see what the natural life is—We know many such: it looks so good and pleasant —'a good fellow,' 'heart in the right place,' 'not exactly religious.' Pleasant people; but is it worth much? Isn't it merely temperament—But test them by something really severe—not only by physical pain, but a moral test. Sermon on the Mount: 'Poor in spirit'—'mourning,' 'meek,' 'merciful,' 'pure in heart,' 'peacemakers'—Do not they despise this character?[1] say it is un-English? It is attractive, but so easy! this popular standard—our Lord ends by telling us that the Christian character is unpopular—This easy worldly standard is worthless—The 'old man' we have got to 'put off' must die—however beautiful and attractive—before the 'new man' can be put on.

II. To a Supernatural Life.

St. Peter was to follow Jesus—poor work to follow meekly; after being captain of his own boat! It is to these higher graces of the supernatural life that He calls us—to be like Him—They are like the old graces, but yet so different! Instead of easy temper, meekness; instead of desire to get on, hungering after righteousness; instead of high spirits, spiritual joy.

St. Peter cried, 'Depart from me, for I am a sinful man, O Lord'—We the same—'Let me go on with the old easy, natural life—I cannot become Christlike—I don't profess to be a saint'—Is that true humility? Don't we, after all, think that the saint is rather a fool, no spirit or energy? It is false coin—This is a Call: and if you have never heard it before hear it now.

But who is sufficient for these things? That tremendous figure of Christ is too far away, too high.

If He calls us to a supernatural life, He gives supernatural means of grace.

(1) *Baptism.*—You have that well of water within you

[1] Matt. v.

springing up to everlasting life [1]—The priest spoke as you were a child, a new-born to God, of your 'profession,' which is to follow your Saviour Christ and be made like to Him.

(2) *Confirmation* came. The seven gifts were given.

(3) *Communion.*—You come here for supernatural aid to the supernatural life. Not mere bread, or you would not take pains to be here—Here is the mystery above all others, that the very Holiness that we despair of imitating is infused.

III. For Who Calls?

He who gives Himself—What grace do you lack? Love, self-control, humility—You have here Him who died for love of you—Him who fasted forty days—Him who humbled Himself unto death.

Virtues have no existence save in Him—You cannot receive a grace apart from Him—'they forsook all'—You will have to leave a great deal—He does not deceive us and promise easy things—But the call to suffering is more inspiring than the call to ease. You may have to give up the desire of your heart, or your popularity, or a hundred other things that you love—But instead of them He will give you Himself.

III. St. Peter's 'Conversion'

Introduction.—The disciples had been disputing about precedence—Probably St. Peter had been claiming it—Christ suddenly turns on him—here is the snare of every strong character—tyranny—He must become as a little child—'Except ye be converted.' Consider Conversion this morning.

Conversion has a different sound to different people, depends on our bringing up—One regards it as bed-rock of the Gospel; others a mere catchword; others the mark of fanatic; alien to their sober sacramental faith. Let us analyse it.

[1] John iv. 14.

I. It means Turning Round.

Metaphorical word—Of a road—God here—sin there—We are born into the world with desires, bents; Baptism gives us life and grace, but does not eradicate these tendencies—We live for some time half-conscious of ourselves. Then we become aware of the great facts—self—God—sin. Find ourselves facing one way—either to God, or sin, or about half-way—Now unless we face God we cannot be saved—'Except ye be converted . . .'[1] By that we are ultimately judged—not by what we are or have done, but by what we are becoming—To die in deadly sin means that we die turned from God; having chosen—Therefore Conversion is necessary for every one.

II. What Relation then to Sacraments, etc.?

All Sacraments are gifts of God to us, *e.g.* Baptism—Confirmation—Communion—He comes to us in various forms—They are given us to keep us straight—Two distinct parts of our life. Two mistakes are made. (*a*) 'So long as man is converted, nothing else matters.' (*b*) 'So long as man uses the Sacraments and keeps from sin nothing else matters'—Both are one-sided—cf. (*a*) 'So long as man's heart is sound, food does not matter.' (*b*) 'So long as man takes plenty of nourishing food, the state of his heart does not matter'—The truth lies in both—Conversion cannot be true without the use of the Sacraments—Sacraments are worse than useless without Conversion—Half our internal divisions are due to missing this point.

III. Conversion may be Slow or Fast.

Vast harm done by people narrowing God's narrow way—He never told us it must be instantaneous. It may take one minute, a week, a year, a lifetime—The essential is only that it should take place—and the sooner the better; because until you are converted you cannot strengthen your brethren—The Hand of God either wrenches or presses—Do not distress yourselves if you cannot point to a moment.

[1] Matt. xviii. 3.

IV. What Part of us is Turned in Conversion?

We have three parts: Heart, Mind, Will—and the will is the essence.

A man has a sin, drink or lust or gambling—Heart draws him—Mind tells him that he is worse than a fool—Convert the will and he follows mind rather than will.

A man cannot believe in Sacramental truth—his heart longs to—Convert him, and he will know which is the true guide.

A man shrinks from an unpopular action—cannot see that it is necessary—Convert him and he will do it.

Thus the Conversion of the will illuminates the whole man—He acts in spite of his mind, or his heart, or both; because his will looks to God and lights come in—gradually both his heart and mind become conformed: the drunkard gradually *hates* drink—the weak in faith grows to understand the mystery of sacramental truth—sees its reasonableness.

V. Who Needs It?

i.e. Who is without it?—Two classes—Prodigal and Elder Brother—The notorious sinner, and the respectable Churchman who has never understood his Father—who finds religion a dreary bondage—That continual slight rebellion against the restrictions of religion—Do not be ashamed to acknowledge that you are unconverted—St. Peter was, after three years' companionship—Through that rash denial of it, 'Though I should die with Thee,' he fell.

VI. It follows that Conversion needs Constant Renewing.

Not a thing once for all—Every time we sin we turn away a little, and we must be brought back. Steersman continually turning the wheel to keep the ship true—Every night, every time you prepare for Communion, see how far you are out; bring self back.

VII. Two Tests.

(1) Do I resign myself to any sin—say, 'It is no good trying'?

(2) What is my habitual motive for action?

And one great mark of it is *simplicity*—Originality is a curse to many: desire to be peculiar—out of the vulgar herd—Eclectic religion—curious views—all utterly unlike the childlike character.

Then there follows the imperative command, Strengthen thy brethren—But it scarcely needs a command; it will follow of itself.

IV. The Fall of St. Peter, and his Penitence

Picture the scene—Fire—soldiers—St. Peter—Threefold accusation: threefold denial—There are two kinds of sins—sudden passion and deliberate—This shared in both—Passion of fear; yet three times repeated—then the sight of our Lord, the hasty rush—burst of tears outside.

Now sin is a fact in our lives—like all facts, good and bad, God uses it—Do not misunderstand—but many souls only get to know themselves through an humiliating fall—Sin is clean contrary to God's will—yet He uses it, and our limited minds cannot see how certain good things could happen except by it—'Shall we sin then? . . . God forbid.'[1] Here we sit, with our life's history behind—imperishable record—Some have one black day behind them—sense of deep guilt—As one speaks this phantom rises up—others at this moment are fast in chains. 'God be gracious to thee, my brother'—Others on the brink hesitating—others will have to go a little longer before their great trial comes: lust, worldliness, avarice—apostasy, dishonesty—You *need* not fall—There is no reason, believe this! Some have kept and will keep free from mortal sin—I am not speaking to those—only to sinners like myself. What is our cure? Is there any? Yes—Penitence—The simplest divisions.

[1] Rom. vi. 15.

A. Penitence is something we Feel—Say—Do.

I. Feel Sorry.

Two motives may make us feel sorry—(1) Fear of result. Moments when divine Voice peals: 'The soul that sinneth shall die'[1]—Fear of temporal consequences—and eternal: 'horror of great darkness.'[2] And it is true: some souls can only be roused by it—'Plead Thou my cause'—(Corporal punishment: say what you will, it remains as the last argument)—(*cf.* giving prizes). Denunciation and threats necessary sometimes—Soul-destroying softness in these days—Yet it is a poor motive—not one for a Retreat.

Another motive much higher—and produces a finer penitence. (2) Against a lovable person. That is *the* motive; the one that broke St. Peter's heart—That sin you did is against Child of Bethlehem and Man of Sorrows—It literally increased His pain—for since He is God as well as man, He is capable of infinite suffering.[3]

It needs a Person: you cannot be really contrite except thus: not a broken code; but a broken heart.

II. Say you are Sorry.

St. Peter could not have been forgiven before he had met his Lord and told Him—first privately, then publicly humbled—Publicly lays aside his right to say he 'loves' Him—He is only a 'friend' of His—What a pitying silence as our Lord probes deep!—Have you ever honestly knelt without a single excuse, and said, 'I have done this thing'? If so, you know what joy is—If not, do it, find out, be businesslike—Face yourself and then Him.

And if it is a heavy record and your conscience is burdened, use the means provided—Not going to go into the subject, only remember that there is nothing strange in Absolution—Every single gift of God comes through man—Why not forgiveness? You yourselves are going to be priests of

[1] Ezek. xviii. 4. [2] Gen. xv. 17.

[3] Catholic theologian would regard this statement as inexact.—Ed.

knowledge. Remember there are also priests of grace and pardon.

III. Give it up.

Of course necessary—One fierce effort will save you—and its occasions—Avoid the things, places, people which have caused you to sin in the past—You are not strong enough to risk anything.

(*B*) Penitence is Unending.

Not a single act, but a state—If from this moment you lived a perfect life, would penitence cease? It would deepen—Penitence for forgiven sin is a joy—not a sorrow—for penitents are close to Him.

He carries only the lambs and the lost sheep in His bosom, on His shoulder. If not the first you can be the second—The spotless mother and the forgiven harlot were sisters at the Cross.

Up to death—tombstone—in Heaven, if we ever get there—The wounds our sin made on Him are eternal: then ours too must be—but glorious wounds, like His.

V. The Final Commission of St. Peter

Not before his restoration to grace could his commission be restored—Then he was bidden to feed the sheep and the lambs.[1]

Every true profession is priestly—Ministry of Church—Doctor—Magistrate—Artist—Musician—Soldier—Scientist—Teacher. Each stands between God and man, ministering good things, channels—each demands receptivity—Priest—artist—teacher—This 'Feed my lambs' is said as surely to you as to the Bishop.

I. Instruction and Education.

Different—Crammer and Liberal education—Not my place to speak of details—only of the sacredness of these things. Education, however, deals with character, instead

[1] John xxi. 15 *sqq.*

of mere brain—Thus you can 'educate' the dullest boy quite as well as the cleverest; though you cannot instruct him. *Sacredness of common things.* (A grass-meadow means totally different things to a farmer, artist, Christian saint.[1]) Saintliness consists in doing the ordinary things extraordinarily well.

II. Influence on Soul.

I say deliberately this is the highest and most important work. Certainly not recognised by the world, by parents —But the ratepayer is not the final judge. This means to bring them into touch with our Lord.

(1) *By example.*—This comes first—'the greatest reverence . . .'[2] Cannot feed His lambs, unless you know the Shepherd well yourself—This wonderful gift of 'sympathy' does it—far stronger than words—Think of the example many children have at home—Give them a hero they may love and imitate—(Napoleon, *Vive l'Empereur*). You will stand in the place of God to some.

(2) *By speaking.*—Outside school-duties so many opportunities! How shy we are! (myself in streets of Westminster). 'Ye shall be witnesses unto me.'[3]

Responsibility for use of language—'Every idle word . . .'[4] Clergy would give anything for your opportunities —It is supposed to be their profession. Therefore disregarded—but not yours.

III. The Preciousness of Souls.

(*a*) *Their Eternity.*—Look at a schoolroom—Their paths spread out all over the world—Follow only one up—through youth—life—old age—their influence further, and then eternity beyond. It is terrifying—their eternal destiny depends on you.

(*b*) *Their Shepherd.*—Calls them 'my lambs'—Tenderness—How that Love blazes in wrath—'The wrath of the Lamb!' 'It were . . . millstone.'[5] The remorse at

[1] Cf. *R. H. B.*, ii. 390, 391.
[2] *Maxima debetur puero reuerentia.*—Juvenal.
[3] Acts i. 8. [4] Matt. xii. 36. [5] Luke xvii. 2.

having missed a chance! He has died to save them—Better to crucify Him again than offend Him! And the reward! the joy! 'It was this man, Lord, that taught me all I knew; that startled me—taught me what Love and Honour and Courage was'—You will receive the thanks of the Lord of Heaven.

May the Great Shepherd guide you!

'Behold I and the children whom Thou hast given me—Of them that Thou gavest me have I lost none.'[1]

[1] John xviii. 9.

IX. OTHER SERMONS

Four Sermons on the Sacramental Principle in Nature and Grace. Kensington, 1901. *St. Peter's, Vauxhall*, 1902. *Selections preached at Runwell*, 1901.

I. THE WORLD IN ITS SACRAMENTAL ASPECT

1 Corinthians i. 10: I exhort you, brethren, in the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not schisms among you.

There are, it may be, so many kinds of voices in the world, and none of them is without signification.

Introduction.—Two great false views of life. The world of sense is a great problem, how are we to solve it ?

(1) Some say that reality only lies in the world of sense. Everything is to be explained by matter, even the highest instincts of love—Many devotees—Artist ' for art's sake ' is the highest : the self-indulgent, sensual man the lowest—' Materialists.'

(2) Others say that there is a world of spirit as well—God, Heaven, grace are real things : must be taken into account—But they treat religion as if it were apart from ordinary life. They are unreal about it—expression in their faces : treatment of clergy or religious people like a rather odd profession ; must be talked to about their work : rather relieved when they go. They give certain hours and moods to religion. This is real superstition.

(3) The truth is that the world is sacramental ; there is a spiritual world, and not separate, but intimately connected. Text. It is a veil behind which spiritual things lie. We arrive at spiritual things through material things. Visible and invisible are bound together.

I. With Reference to God.

We learn about God by looking at the world He has made. When ' Nature ' does anything it is God, to a certain extent. Therefore, to a certain extent, the character of Nature is the character of God. This is ' spiritual law in the Natural World.'

(*a*) His Life.—Behind growing things there is something utterly mysterious—No scientist can tell you what: power of producing—a child knows the difference between machinery and life. ' Is it alive? ' This represents to us the mystery of God's Life.

(*b*) His Holiness.—Nature's hatred of dirt—leave a dead thing anywhere—it will disappear because poisonous—Water, air, fire, earth combine to cleanse—The movement of God's life is towards health and purity.

(*c*) His Power.—Irresistible force of Nature—we pile our castles—Nature stirs herself: they are gone—We are just learning now that the only way we can exist is by obeying Nature: thus with God—His service is perfect freedom.

(*d*) His Love.—The kindliness of Nature—families of animals—warmth—shelter—food. All show God's Fatherhood.

(*e*) His Wrath.—The terrible laws of Nature all combine to cry, ' The soul that sinneth, it shall die.' [1]

(*f*) His Beauty.—Glories of sky, forest, sea, all point to the perfect Beauty which created and sustains them.

II. With Reference to Man.

(*a*) Man himself is sacramental. He has a visible and invisible side—body and soul, and these are wonderfully dependent on one another.

(1) His Spirit Depends on his Body.

I wish to communicate my invisible thought to you. I either make noises, signs, or marks (language, gestures, writing).

My thoughts will not move easily—cannot pray well—because I am unwell or tired in my body.

[1] Ezek. xviii. 4.

(2) His Body Depends on his Spirit.

The shape of my face: lines, curves, are caused by my spirit—grief—sin—excitement.

When my body is worn out my spirit can sustain it. (Saints—fasting—a man climbing a peak—fainting at the top.)

(*b*) The world is sacramental—as regards man.

Food is something outside man—dead—he eats, and his life revives: a dead sheep—How strange! life in a dead thing.

Beauty. Arrangements of colours—noises (sunset—orchestra) act on eye or ear and please: the invisible life—kindle every faculty—lift up to God (Hymns—carving) (Faber at sunrise: 'O to be saved by such a Saviour.')

Thus the whole world becomes a temple—a holy place—great mysteries everywhere—veiled—man, himself a veiled mystery, moves among mysteries.

III. The Priesthood of Nature.

Man himself has to serve as priesthood in this Temple—standing between God and his fellow-men—Every true profession is priestly.

(*a*) Doctor.—All health comes from God, yet doctors administer it through the sacraments of medicine.

(*b*) Artist.—All beauty comes, etc., yet artists, etc., of colours and pencils.

(*c*) Magistrate.—All justice, etc., yet magistrates, etc., of prisons, punishments.

(*d*) Labourer.—All food, etc., yet labourers, etc., of corn, barley, potatoes.

Thus we see that man is priestly in each department—God gives the gifts indirectly through man—If you have typhoid, *e.g.*, you may pray to God, and He may cure you miraculously—but normally He does so through the doctor.

Therefore we reject materialism which says that there is nothing beyond matter, and we reject that mock religion which teaches that religion is purely spiritual, and that matter is a hindrance rather than a help.

There are many kinds of voices in the world (storm, summer, art, music), and none of them is without signification; without some spiritual reality underlying it.

II. THE INCARNATION IN ITS SACRAMENTAL ASPECT

JOHN i. 14: The Word was made Flesh and dwelt among us, and we beheld His glory.

Introduction.—We saw last time how the whole world was sacramental. Every material thing has a spiritual reality behind. And, above all, Nature is a revelation of God; His attributes are shown us. But then some say that if that is true, God must be both careless and cruel. Look at Nature—of a thousand seeds only one becomes a plant—look too at cruelty—creatures torturing one another—the shrike impaling wrens: man, too, the crown of creation, is cruel. We answer that Sin has partly ruined it all: it is like a ruin—clear away the dirt and you can dimly see the outline. Then have we no other revelation of God? Natural Religion is brutal. Human sacrifices, etc., because man thought he learnt from Nature that God desired cruelty. Yes, INCARNATION. The Incarnation, firstly, rebuilds the ruin of Creation; actually restores it—But no time to think of that to-day. Secondly, is a guide to the Nature of God: AND THE INCARNATION IS ITSELF SACRAMENTAL—just as the world is. Consider that to-day.

I. GOD TOOK HUMAN NATURE.

Our brain reels at this (Priest told me he feared Advent—so astounding!). That the Infinite God should assume finite nature—It is wonderful enough to point to the sacrament of Nature, a sunset, and say, 'God is behind that': but much more to point to a man and say, 'That man is God.'

At every point of His Life He is worthy of Divine adoration—and received it—Inanimate nature recognised Him—The waves—bread and fishes—The vegetable creation—

Fig-tree—The animal creation—ox and ass—fish and bird. —The celestial creation—Angels ministered and adored—The devils knew Him—The dead knew Him—The very bacteria of disease knew Him—Only one part of creation —the crown—failed—crucified Him—Man.

Follow our Blessed Lord—Mary's arms—at the village of Nazareth—Galilee—Jerusalem—Underneath that outward visible Body there is the Invisible God—At the Transfiguration His glory overflowed—Then on the Cross, until at the Resurrection and Ascension He is SEEN to be God. Thus He Himself, JESUS our Lord, is the greatest Sacrament of all.

Therefore (1) His Words are the Words of God. That is why we treat His words with such respect. Absolutely infallible—there is no more to be said. If our brain cannot believe it must be our brain which is wrong; because He made it, and we perhaps have spoiled it. This produces the highest act of Faith—'I do not understand it; but I believe—Lord, I believe, help Thou mine unbelief!' What a relief to throw ourselves on to His words!

(2) His Actions are the Actions of God. In a good man we learn his character from his actions—we appeal to them as the test—So we learn from our Lord's actions the character of God. This corrects any wrong ideas we may have got from Nature about the character of God, *e.g.* carelessness —cruelty. Was there ever such in Him? Did He ever pass a single child as unimportant—(Dead dog—'His teeth are whiter than pearls'[1]). But we see His love for sinners, mercy, forgiveness—Therefore God is loving, merciful, forgiving—True, we see His wrath. 'Ye generation of vipers.' Scourge in His Hand—There too is the awful wrath of God—'God resisteth the proud'[2]—'the soul that sinneth, it shall die,'[3] if impenitent.

Our Lord then is the great Sacrament revealing God to us, because He was God.

[1] This legend relates that our Lord used these words of a dead dog, for which no one else could find anything but expressions of disgust. —ED. [2] 1 Peter v. 5. [3] Ezek. xviii. 4.

II. Our Lord is the Priest between God and Us.

But He is not merely a dumb pattern—A silent revelation, but He acts as Priest.

Thought last time how different professions are priestly—since they convey God's good things to us—So our Lord did. He stood as a door open between the Father and man. (Remember that the phrase 'between God and man' may be good or bad—The Devil is 'between' us too: but as a shut door, not an open.)

(1) Priest of Bodily Life.

To take one or two instances—He gave health and life to sick and dead, and sight to blind, etc. Perhaps this is why, next to the Ministry of the Church, a doctor's profession is thought the highest. Our Lord did not paint pictures or compose music—not that they are not good and not right: He directs our attention to beauty and law ('Consider the lilies [1] . . . Render to Cæsar' [2]), but He refused to be a judge.[3] He only Himself actually healed bodies or souls: I suppose to make the perfect man. Then all other things will follow of themselves—We should all be artists, etc., if we had perfect bodies and souls.

(2) Priest of Spiritual Life.

Need not give instances—He forgave—converted—strengthened: *i.e.* conveyed grace to man again.

III. He Works by Sacramental Methods.

(1) In bodily things—always uses a 'mean.'

Sacrament of Words.—'Lazarus, come forth.' [4] His Power acted through words, not in silence.

Sacrament of Actions and Words.—'Took the damsel by the hand and said, Talitha Kumi.' [5]

Sacrament of Things and Words.—'Made clay and anointed blind eyes,' [6]—made dead clay the sacrament of healing. 'Breathed on them and said, Receive . . .' [7]—made breath the sacrament of Holy Ghost.[8]

[1] Luke xii. 27. [2] Matt. xxii. 21. [3] Luke xii. 14. [4] John xi. 43. [5] Mark v. 41. [6] John ix. 6. [7] John xx. 22.

[8] Clearly Fr. Benson is using the word *sacrament* in an extended signification. Thus, the clay was not the *sign* nor the agent of the healing, though it was its vehicle.

Conclusion.—Thus we see that the sacramental method of God in the world is ratified by the Incarnation. JESUS was a Sacrament Himself: He was a Priest conveying God's gifts to man. He uses sacramental methods. 'The Word was made Flesh and dwelt among us, and we beheld His glory.'[1]

III. THE RELIGION OF THE INCARNATION IN ITS SACRAMENTAL ASPECT

JOHN xx. 21: As my Father hath sent me, even so send I you.

We have seen how the world is sacramental, how the Incarnation is sacramental—Now there is in the world a thing we call the Christian Religion. We should have expected that God would make no exception here; that it would be sacramental too—But there are two great divisions in Christendom—We call them roughly Catholic and Protestant. (1) Protestant says, 'God is a Spirit: therefore all religion must be spiritual only—No material aids to worship—No music—ceremonial—beauty—at least as little as possible—and no sacraments—at least we will make very little of them. They are comparatively unimportant—only symbols at any rate—no spiritual reality.' (Quakers are strictest on this—absolutely no more than is necessary.) (2) Catholic says, 'God is a Spirit': and that means that we must worship God in spirit, but the means we use are material. (*e.g.* That man is intelligent, therefore I must treat him intelligently. But for all that I must use language; but under my language there must be intelligent thought.) Also God has assumed the material creation. He has taken the Manhood into God—Therefore the Religion of the Incarnation must be Sacramental too—and this is at one with God's methods.[2]

Now we turn to the inspired Record, and we find that the Religion was Sacramental; that the same method is to be employed now as our Lord employed. TEXT.

[1] John i. 14.

[2] Cf. *R. H. B.*; see i. 321, and index, *Incarnation.* Also *Papers of a Pariah.*

I. 'As the Father . . .' How was that? As a Priest, a mediator between God and man—a door opening between God and man; with two sides in one door—God and man, yet one door—'Even so send I you. . . .' But does that mean that the Apostles and the Ministry of the Church were to be mediators too? Surely not, only ONE mediator? Answer: YES and NO—*e.g.* Only one King in England: yet on certain occasions he sends his representative, who acts for him—You do not call his representative 'traitor, disloyal,' because he acts for his King! Only the King can remit the death penalty—Yet through his accredited messenger.

Thus the Apostles are to be in a sense mediators, carrying on His work.

(1) *By Preaching.*—'Go and teach all nations to observe all things whatsoever I have commanded you.'[1] They did this by word: writing down some things which we call New Testament; using sacramental means of language and writing—I make a sound 'God is Love'—that conveys a truth—Every sermon, in a sense, is sacramental.

(2) *By things and words.*—Preaching is not the only sacramental thing. If you give me a present, I value it because it conveys your love to me.

(*a*) Baptism. Our Lord said, 'Baptize them in the Name . . .' Water and words convey the Holy Ghost.

(*b*) Holy Communion. Words are said over Bread and Wine, and then they become things which convey to us the Body and Blood of our Lord—That is too wonderful! Why? If when I say, 'God is Love,' I convey this great truth to you, why should I not equally convey the Body and Blood of our Lord when I use things? It is a little more wonderful, because God is more wonderful than a fact about Him; but it is the sacramental system.

(3) *By actions and words.*—

(*a*) Confirmation. A bishop lays his hands and says words, and the Holy Ghost is given.

[1] Matt. xxviii. 19.

(*b*) Blessing. A bishop or a priest lays his hands and says words, and God blesses through him.

(*c*) Pardon. A bishop or a priest lays his hands and says words, and God pardons through him: 'I absolve thee.'

(4) *By Sacrifice.*—Here the greatest mystery of all. Our Lord offered the one perfect Sacrifice on Calvary, and this same Sacrifice is pleaded again and again. 'So often as ye eat, ye do show forth the Lord's death until He come.'[1] But we cannot go into this to-day. This is not against His 'finished work.' When a book, stick, is finished, it is that it may be used—applied.

II. Now all these things came from our Lord only, the One Mediator and Priest, but all are ministered through His representatives. Let us recapitulate.

(1) Truth 'came by Jesus Christ'[2]—Yet the Church must spread that Truth.

(2) 'I will send the Comforter'[3]—Yet the Church must act for Him in Baptism and Confirmation.

(3) 'The bread which I give is My Flesh'[4]—Yet the Church must distribute it in Holy Communion.

(4) 'My Peace I give unto you'[5]—Yet the Church must hand it on. 'The Peace of God.'

(5) 'The Son of Man . . . forgives sins'[6]—Yet the Church must hand it on. 'I absolve thee.'

(6) 'He offered one sacrifice for sins'[7]—Yet the Church must continue to offer it—'Show the Lord's death.'[8]

All these then rest on one central text, 'As my Father hath sent me . . .' Every principal work of our Lord on earth is continued by His representatives, acting in His Name.

How glorious is the Religion of the Incarnation! extended for ever—Every act He wrought for our Salvation is living to-day in the worship and rites of the Church—All the wealth of grace that flows from Him in Heaven comes streaming down to those who thirst for living water

[1] 1 Cor. xi. 26. [2] John i. 17. [3] John xiv. 16.
[4] John vi. 51. [5] John xiv. 27. [6] Matt. ix. 6.
[7] Heb. x. 12. [8] 1 Cor. xi. 26.

in the Sacraments of the Church—'Therefore with joy draw water out of these wells of salvation.'

IV. THE DISPOSITIONS NECESSARY FOR THE DUE RECEPTION OF THE SACRAMENTS

Ephesians ii. 8: By grace are ye saved through faith.

Introduction.—We have seen how the World is Sacramental, the Incarnation is Sacramental, the Religion of the Incarnation is Sacramental: *i.e.* by visible, audible, tangible things we receive invisible, inaudible, intangible things, yet real and spiritual. Now though in the outward there is the inward, yet we need a certain faculty within for it to do us any good. Let us dwell on that this morning.

I. Sacraments of the World.

(*a*) *Food.*—I take a piece of bread—There is life and nourishment there—Yet you must have health for it to nourish you—If you have typhoid it will probably kill. Yet the nourishing power is there all the same.

(*b*) *Language.*—I say, 'God is Love,' and that conveys a thought to you because you are English—If I say, '*Deus est Charitas*,' perhaps it does not. But it means, conveys in itself the truth that God is Love, whether you understand it or not.

(*c*) *Music.*—The organist makes sounds on the organ. If you are musical, 'have an ear,' you understand. But the music is there whether you understand it or not. Only stupid people say, 'Music is nonsense.'

Thus we see that health, knowledge of language, ear for music, does not create the food, the meaning, the music; but they are necessary for you, if you would get any good from them. 'By food are ye strengthened through health.'

II. The Incarnation.

(*a*) *Our Lord's Person.*—Behind His Form there was the Godhead. Every action was God's. Yet see how they argued, opposed, abused, suspected, crucified; because

they did not recognise Him—He could not save them, His Divine Power could not help them because they had not Faith: were in the spiritual state. 'He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God.'[1] The soldiers who crucified Him were close enough, but were not saved. The two thieves had the same chance: one had spiritual capacity, the other had not.

But Faith does not make Him God.

(*b*) *Our Lord's Miracles.*—Now He tells us that expressly. Again and again 'thy faith hath saved thee'—not by itself. Faith did not itself create the virtue when the woman was healed, but drew it out, caused it to heal her. Many touched Him, but only one with faith. 'Virtue is gone out of Me.'[2] 'By virtue art thou saved through faith.'

III. Religion of the Incarnation.

(*a*) In sacramental things. A man reads the Bible. Now the Bible is the Word of God, whether he knows it or not—But in order to be good, he must attend and believe. Merely superstitious to think that the Bible does you good without using it properly. But it is the Word of God all the time.

(*b*) *In Sacraments.*

(i) Holy Communion. The Body and Blood are there quite independent of our faith—Our faith does not create them. But we must have faith, and other things, if it is to do us good—Penitence, etc. Like earthly food, it kills you in typhoid. To go without faith is mere superstition.

(ii) Blessing, etc. When a priest says, 'The Blessing of Almighty God . . .' or, 'I absolve thee . . .' the Blessing and the pardon are really there anyhow. But we need to be in the proper spiritual state to get any good from them. 'By grace ye are saved through faith.'

This accounts for our not being saints, for some of us being deep sinners; not that the grace given to us was not

[1] John viii. 47. [2] Luke viii. 46.

real enough—Every Communion, every Blessing, every Bible reading, every Sermon, was full of grace and truth, but it did us no more good than crucifying Jesus did the soldiers—there was not the necessary spiritual state to receive. Thus Faith does not create grace, but assimilates it.

IV. Our Religion is not Mechanical.

Thus the accusation that our Religion is a matter of form—machinery—falls to the ground.

TWO SERMONS ON THE STRONG MAN AND THE STRONGER

St. Barnabas, Pimlico. Lent, 1902.

I. THE STRONG MAN

Luke xi. 21.

Introduction.—In the Narrative of the Temptation we have an intensely dramatic scene. Every great dramatic scene consists in a startling contrast between two Persons. Every great historical scene, every great play. A sign of decadence when a person is confronted merely by a subjective problem. Above all in temptation. Two figures. Weak, exhausted man: glorious, spiritual being: or Almighty God and fallen angel. Consider these two Persons, their objects and methods. To-day, the Devil.

I. Personality of the Devil.

Whole tendency of modern thought is to deny this: to explain away personalities, to find explanation in 'tendencies.' The same vague spirit that rebels against dogma, and talks of 'ideals and aspects,' shows itself here. With regard to the Devil it is natural: (*a*) reaction against terrible superstition, witch-burning, etc., still in Ireland. (*b*) The devil will follow us along lines of our character; like grace. It does not 'pay' to oppose popular leanings. He will do his utmost to encourage this. The thought of a personal Devil makes it easier to fight, just as a man is easier to fight than a disease; it braces our own will.

But (1) *Nothing else will really explain* (*a*) *The Existence of Evil.* It is really meaningless to speak of either virtues or vices as if they existed separately, attributes only manifest the character of a Person. All virtues are parts of God's character. Therefore vices can only originally come into existence through the action of a will. Again, every great movement centres round a person. Charles I., Napoleon, Victoria. Ideas do not really inspire. Therefore much more must the greatest movement next to Creation have centred in a person. (*b*) *The skill of temptation.* How continually it attacks the one weak spot. A tiny flaw, a poisoned dart enters: gradually extends to influence. The way one sin can ruin a whole character. A directing intelligence is necessary.

(2) *Revelation.*—After all Revelation is explicit, devils cast out; the whole language of Old and New Testament, all summed up by St. Paul. He entreats them to arm themselves externally: for 'we wrestle not against flesh and blood . . .'[1]

II. His Strength, Object, Method.

(1) *Strength.* (*a*) *General.*—Look at the vastness of His Kingdom. All that is not subject to God is subject to him. 'He that is not with me is against me.' 'Ye cannot serve two masters.'[2] Trace history: not one age or country where the struggle is not proceeding.

(*b*) *Sudden moral fall.*—A priest, a holy disciplined life. Scandal, that soul so full of virtues and powers goes down with a crash; and we feel there is no hope in any one.

(*c*) *Ourselves*: in spite of infinite graces, sacraments. By ourselves we should have yielded to the Almightiness of God long ago. Only a determined will of supreme might could have resisted.

(2) *Object.*—In short, to spoil. A really diabolical instinct, desire to smash things in anger, to ruin innocence, additional zest. Merely to ruin, break, trample, distort. As virtue is its own reward, so is vice. Instinct of God to

[1] Eph. vi. 12. [2] Matt. xii. 30, vi. 24.

create: of the Devil to spoil. And how admirably he succeeds! 'God saw all . . . good.'[1]

(3) *Method.*—As a rule he works in peace. Promises us peace if we will let ourselves go; and he confers it too: the peace of the deathbed of a thoroughly wicked man is only equalled by that of a saint. He, too, claims to be the Prince of Peace. 'Cease from the struggle and be at rest.' Skilful rider, does not want to lash or spur, unless necessary. He, too, cries 'Come unto me . . .' 'Surely die.'

III. BEWARE

1. *Of under-rating him.* (1) *His 'unrivalled experience.'* He knows what is in man. He has a genius for sin and seduction, perfected by centuries. (2) *His patience.* Self-control, plenty of time, endless opportunities; for a mortal sin does not take a second. (3) *Power over circumstances.* Outward, train of actions leading up to a fiery trial; internal, a train of thought ending the same, prayers lead to a blasphemy. (4) *His subtlety, e.g.* in doctrine. (*a*) Ceremonial; (*b*) Sacramental system; (*c*) Incarnation; (*d*) Personality of God.

2. *Of over-rating him.* (1) *There are limits.* Again and again defenceless souls go through the fire, suffering not even the smell of the fire; startlingly pure souls; dying souls in marvellous serenity. (2) *Only a fallen creature,* and we have his Creator who first fashioned his marvellous powers and graces, and then cast him out of the Heaven he had disturbed, on our side.

Yes; and that same Creator Himself took Human Nature and gave him a fall that he has never recovered from: and the whole of that Incarnate Godhead offers to raise the siege: 'if God be for us, who shall be against us.' If it is true that we war against principalities and powers, and the rulers of the darkness of this world, yet 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.'[2]

[1] Gen. i. 31. [2] Rom. viii. 39.

II. THE STRONGER MAN

LUKE xi. 22.

Introduction.—Last week we considered the Personality, the Strength, Object and Method of the Evil One. To-day the opposite.

I. PERSONALITY OF OUR LORD.

The strength of Christianity—any movement that has not Him as centre is a losing cause. Because it is opposed to His own express teaching. He points to Himself always. Every other religious teacher pretends at least to efface himself; assume arrogant positions; but not supreme. 'I AM. . . .'[1]

(1) It is the strength of every movement to find inspiration in a Person. A cause must be barren—esoteric—cannot appeal to public if it does not centre in a Person. The advantage of a monarchy. Who can say what the strength of a nation is when the monarch is worthy! The last seventy years. Look back: often worthless persons; but attractive, or so brutal that *that* attracted. Prince Charlie —Napoleon—Croker of Tammany Hall.

Now our Lord is the 'attractive Shepherd'[2]—images of beauty; or 'the stronger Man'—images of might. 'Who is this . . . travelling in strength?' 'Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense?'[3]

(2) (as above). . . . Always a danger of any system to rest content in it. Old Testament continually has 'I am the Lord thy God,' in the midst of the Law; as if to guard against the danger—His very name יהוה [Jehovah]—a danger no less with Christianity that we should be dazzled by the candles and not see JESUS.

[1] Exod. xii. 14, etc.

[2] The Greek word translated 'good' in the expression *Good Shepherd* is καλός; almost true or right, rather than beautiful or good. At the back of this signification is the connection in the Greek mind between reality and perfection in each order—truth, *e.g.*, and beauty.—ED.

[3] Cant. iii. 6.

II. His Strength, Object, Method.

(1) *Universal Kingdom.*—At the present moment even, however much we bewail the lack of religion and the multitudes of heathen—yet more own Christ than any earthly monarch. The Kingdom of the Crown of Thorns.

(2) Miracles of grace; extraordinary taming power ('I 'm but a child yet'). Conversion of St. Paul.

Conceive what He has done in England during the last sixty years in bringing back the Religion. 'Can these bones live?'[1]

(3) *Self.*—Not so of everybody; but of many here, and you wonder whether you are the same person as ten years ago. How elementary you were then—now, nothing to boast of; but you have made progress: do things now, self-denial, you wouldn't have dreamed of. . . .

Object.—'To give life.' As Satan's to destroy and kill. Illustrated by temptation—Our Lord had to meet it in His Human Nature. Satan tried to destroy it.

(*a*) Stones—bread. Sacrifice your true higher life to the lower.

(*b*) Pinnacle. Transgress the conditions of life—other extreme.

(*c*) 'Kingdoms!' more subtle. Escape suffering. The life of our Lord could not have been redemptive after death. 'Without shedding of Blood. . . .' To bring back life to man and thence to all creation, by the perfect sacrifice of Himself as man—See at once how nature responds—'What manner of man is this? . . .'[2]

Method.—By taking the natural Creation and making it the vehicle of life. Sacramental System not only saves man, but sanctifies matter. Key of the whole position—He assumed the nature He wished to save; uses a fallen creation still. Gives life in Baptism—deepens in Confirmation, continues in Holy Communion, redeems in Penance—propagates in Matrimony and Orders.

[1] Ezek. xxxvii. 3. [2] Luke viii. 25.

III. Union is Essential.

He then is absolutely the only escape from the strong man. It is incredible how foolish people are in not understanding this—in thinking they can fight the strong man alone—by copying the life of Jesus. If He came to us only as an example, He had better not have come at all. It would only be to mock us, by showing a Life infinitely above our own. But He invites men actually to receive into themselves the same character; made perfect by suffering—Precious Blood for the remission of sins. Body and Blood the sacrifice for sins.

This union is closer than of husband and wife—Vine and Branches—Body and the Head. Your thoughts, amazing! Words and deeds—nay, your whole self, so far as you are in union with Him, are indistinguishable even to the Father's eyes from Himself. Bone of His Bone, Flesh and Flesh—Heap up metaphors—you cannot find one too strong—You are accepted in the Beloved—It is no longer you that live, but Christ that liveth in you—Casts out the Usurper—from the Palace he thought his own: and dwells in you, He the Stronger Man, the only true Prince of Peace.

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APPENDIX

SINCE going to press we have been asked to indicate a few points in which Fr. Benson's Anglican doctrine, or its expression in these notes, is out of harmony with the Catholic belief or formula.

Pp. 6 *ad calc.*: Catholics hold that there is a 'real' though not necessarily a 'material' fire in Hell. P. 7, *init.*, God is present in Hell by His 'ubiquity.' (Last line), As contrasted with Hell, Heaven cannot be described as a place of Hope. P. 10 (line 9 from bottom), It cannot be asserted that no one 'goes at death to heaven.'

P. 16 (line 5 from bottom), The Christian religion is not only 'what God does': human co-operation is essentially demanded.

P. 79 (line 4 from bottom), No Catholic, of course, would suggest that the Church is 'not yet visibly one.'

P. 102 (line 6 from top), After the Ascension the Apostles' faith was undoubtedly firm and complete.

P. 116 (line 12 from bottom), It is possible to be culpably without faith and to thus incur damnation.

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